THE SCRIPTURE HISTORY OF THE JEWS, AND THEIR REPUBLICK.

BEING

A Collection of what is moſt remarkable in the SACRED WRITINGS,

Relating to the Riſe, Eſtabliſhment and Declenſion of the JEWISH NATION;

Their LAWS, and COURTS of JUSTICE, their GOVERNMENT Civil and Eccleſiaſtical, their CUSTOMS, MANNERS, &c.

Interſpers'd with REMARKS Divine and Moral.

Deſign'd as a proper Introduction to the Reading and right Underſtanding of the Holy Scriptures.

By *JAMES HOME*, Eſq; ADVOCATE.

In Two VOLUMES.

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THE

Scripture Hiſtory of the *Jews.*

CHAP V.

Of their Courts of Juſtice, Supreme and Subordinate.

THERE is nothing in all the *Jewiſh Polity* wherein the *ſacred Hiſtory* affords us leſs Light, than in what relates to the Conſtitution, Authority, and Subordination of their *Courts of Juſtice*, eſpecially their *great National Council*, call'd the *Sanhedrim*. The *Jewiſh Writers* indeed and other profane Hiſtories are full enough with reſpect to theſe, tho' their Accounts are uncertain, and in many Particulars they widely differ from one another: But as the Deſign of this Work is only to give ſuch hints of the *Jewiſh Republick*, as are recorded in *Scripture*, I ſhall confine my ſelf here chiefly to that, leaving the Reader to ſatisfy his Curioſity in other Particulars from the Works of the Learned, ſuch as *Cunæus de Republica Hebræorum*, *Selden de Synedriis*, and others.

In the Eſtabliſhment of the ſeveral Judicatures hereafter mentioned, the Reader muſt be put in mind of the *threefold* Diſtinction that was made in the Beginning of the foregoing Chapter, with reſpect

to the *Congregational Aſſemblies* of the *Jews*, which in like manner holds with reſpect to their *Courts of Juſtice*; for one of theſe, *viz.* their *Sanhedrim*, had a ſupreme Power over *all the Tribes*, the Members of which are ſometimes call'd *Elders of Iſrael*, ſometimes *Elders of the People*, ſometimes *Rulers of the People* or *of the Congregation*, as will appear from many Places hereafter cited. Another of their *Judicatures* had a ſupreme Power over a *particular Tribe* only, and were uſually called *Rulers*, *Princes*, and *Heads* of the Tribes (*Numb.* xiii. 2. & xxvii. 2. & xxxiv. 18.) ſometimes *Chiefs of the Tribes* (*Deut.* i. 15.) whoſe Juriſdiction extended no further than the Limits of the Tribe, and meddled in the Concerns of it only. A third ſort of *Judicature* was eſtabliſh'd in each diſtinct City within the reſpective Tribes, the Members of which are ſometimes call'd *Judges* and *Officers* (*Deut.* xvi. 18.) ſometimes *Elders of the City*, (Chap. xviii. 12. & xxii. 15, 17.) Theſe made up what the *Jews* call the *Leſſer Sanhedrim*, conſiſting of *twenty three Judges*: Of the *firſt* and *laſt* we have many Inſtances in *Scripture*, but of the *ſecond* there are but few; ſuch however as are, ſhall be mark'd in the latter End of this Chapter.

All theſe three Degrees of *Judges* and *Judicatures* are mentioned in *Joſh.* xxiv. 1. where it's ſaid, *Joſhua call'd for the Elders of Iſrael* (or their *Great Council* and *Sanhedrim*) *for their Heads* (that is the Heads of the twelve Tribes, in whom a ſupreme Authority was veſted over each Tribe) *and for their Judges* (*viz.* of their Cities) *and for their Officers* (that is, ſuch as attended the Orders of theſe reſpective Courts) Our Saviour is alſo thought to allude to the *ſupreme Court* or *Sanhedrim*, and to their *Judges* in the *Cities* by that Expreſſion (*Matth.* v. 22.) *Whoſoever is angry with his Brother without a Cauſe, ſhall be in danger of the Judgment* (that is the Tribunals in Cities) *and whoſoever ſhall ſay to his Brother*, Raca, *ſhall be in*

in danger of the Council, that is the *Sanhedrim*; and perhaps it's with a Reference alſo to theſe two Tribunals that *David* ſpeaks when he ſays (*Pſal.* i. 5.) *The ungodly ſhall not ſtand in the Judgment, nor Sinners in the Congregation of the Righteous:* But as the firſt Eſtabliſhment by *Moſes* regarded the *Inferior Courts of Juſtice*, I ſhall begin with theſe.

The firſt Inſtitution then of *Magiſtracy* and *Courts of Juſtice* in the *Hebrew Republick*, was owing to *Moſes*; for he, by the Appointment of *God* and the Approbation of the People, having undertaken the Adminiſtration of all their publick Affairs, ſoon found that this important Office was a Work of too much Labour and Fatigue for any ſingle Perſon to ſuſtain; and therefore to relieve himſelf of this Burden when he was in the *Wilderneſs*, he, by the Advice of *Jethro* his *Father-in-law*, made choice of ſome of the moſt prudent and underſtanding Men in every Tribe, whom he called *Rulers*, and divided them into ſeveral *Claſſes* or *Judicatures*, according to the Number of Perſons over whom they were to preſide; making ſome *Rulers of thouſands*, others *Rulers of hundreds*, *Rulers of fifties*, and *Rulers of tens*. (*Exod.* xviii. 17—27.) And in theſe Diviſions (eſpecially the firſt three) there being divers Families, the Maſters of theſe Families are call'd *Heads of Families*, of whom frequent mention is made in *Scripture*.

This Diviſion of Judicatures was according to ſome former Diviſion that had been made of their *Tribes*, with reſpect to their *military Affairs*, into the like Number of *thouſands*, *hundreds*, *fifties* and *tens*, over whom Captains had been placed; for that ſuch a Diviſion of their Tribes had been made, is apparent from *Joſh.* xxii. 14. 1 *Chron.* xii. 20. *Micah* v. 2. Now whether theſe *thouſands*, *hundreds*, &c. of which their *Judicatures* conſiſted, were ſo many *Families* or only ſo many *Perſons*, is uncertain; tho' the laſt is

more probable, becauſe it's certain in *military Affairs*, *Captains of thouſands and of hundreds*, were only ſo many Soldiers (*Numb.* xxxi. 14.) But whether there was a Subordination of theſe *four Orders of Rulers*, ſo as that the lower were ſubject to the higher, as in Armies there is of Captains to the Colonel, and Inferiors to them, cannot be determined.

During the time therefore that the *Iſraelites* were in the *Wilderneſs*, *Moſes* was relieved of much Trouble by this Eſtabliſhment: But tho' the Judges in theſe reſpective *Diviſions* had a Power to decide in all Cauſes, yet *Moſes* ſtill reſerved to himſelf a Superintendency over them, in all Matters of Difficulty, which they were to bring before him (*Exod.* xviii. 22.) That theſe Judges were not reſtricted to Matters of leſſer moment (as is generally concluded becauſe of the Words of *Jethro*'s Advice, *ver.* 22.) but that they had a Power to decide in all Controverſies of whatever Nature or Quality, whether *Civil* or *Sacred* (with a Proviſo, as has been ſaid, where the Caſe was difficult or obſcure, to bring ſuch before *Moſes*) is plain from *Deut.* i. 17. *The Cauſe which is too hard for you, bring it unto me and I will hear it*, where he is ſpeaking to the *Judges* themſelves; which plainly ſhews that the Caſe had been at the Bar of their Court before, and that it was not unlawful for them to meddle with it, if they had been able to determine it. Theſe Words do alſo imply that it was not the People when a Cauſe was thought intricate, that were to bring it *primarily* before *Moſes*; but when any ſuch Difficulty aroſe, which they were not able to ſurmount, the *Judges* were the Perſons, who were to bring ſuch Cauſes of Difficulty before *Moſes*, and to order the Appeal to him.

Theſe *Judicatures* and the Authority wherewith their *Rulers* were veſted, laſted no longer than during their Pilgrimage in the *Wilderneſs*; for when the *Iſraelites* came to *Canaan*, the Law requir'd that

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Judges and *Officers* ſhould be ordain'd in every City (*Deut.* xvi. 18.) where by *Judges* we are to underſtand the *Senators* in their Courts who decided Cauſes, and by *Officers* the Miniſters attending the Court, who executed the Decrees and Orders of the Judges. It's probable however, that it was ſome time after the *Iſraelites* Settlement in *Canaan*, before theſe Courts of Juſtice were univerſally eſtabliſh'd in every City, otherwiſe the *Levite* whoſe *Concubine* was abus'd, and which was the Occaſion of the War with the *Benjamites*, needed not to have taken the Method we find he did, to procure himſelf Juſtice. See *Judg.* xix. 22—30.

The Eſtabliſhment of theſe Judicatures at firſt ſettled by *Moſes* in the *Wilderneſs*, ſoon receiv'd an Alteration in their *Primitive Inſtitution*; for whereas at firſt their Sentences were *final*, and Matters of Difficulty only, (which they could not eaſily determine) were to be brought before *Moſes* to be decided by him; yet ſo many References appear to have been from theſe Judicatures to him, that *Moſes* was quite wearied out with the Multiplicity of Buſineſs, and the Murmurings of the People; and therefore in the Impatience of his Soul he addreſs'd himſelf to *God*, who ordered him to chooſe out *ſeventy Men* from among the *Elders of the People*, to bring them before the *Door of the Tabernacle*, and *himſelf to ſtand there with them*; promiſing to *take of the Spirit which was upon him, and put it upon them, that they may bear a Share of the Burden with him*, Numb. xi. 16, 17.

Hence the Reader will obſerve *five things*, Firſt, That the Number of this *Great Council* conſiſted of *ſeventy*, beſides *Moſes*, for they were to ſtand with him (*ver.* 16.) ſo that the whole Number was *ſeventy one*; and he being the *chief Ruler* was doubtleſs the *Preſident* of this great Aſſembly, in whoſe room afterwards the *High-Prieſt* ſucceeded. Secondly, That

they were to be choſen out of the *Elders of the People*, that is, out of theſe who enjoyed that Title, during their Bondage in *Egypt*; for that there were ſuch is plain from *Exod.* iii. 16. and that there were ſeveral of theſe among the *Iſraelites*, before the Inſtitution of this *Great Council*, is intimated in *Exod.* xxiv. 1. where *Moſes* is appointed to bring *ſeventy* of them (probably the Heads of theſe Families which came into *Egypt* being juſt *ſeventy*, call'd *Nobles*, *ver.* 11.) up to the Mount; ſo that the Title of *Elders* at that time appears rather to be a Title of *Dignity* than *Authority*; and of ſuch there were in *Pharaoh*'s *Court* (*Gen.* l. 7.) Thirdly, They were to be brought *before the Door of the Tabernacle*, for that was the Place of *God's viſible Reſidence* among the *Iſraelites* when in the Wilderneſs; ſo that the *divine Majeſty*, or the *Shechinah*, being to appear in the *Pillar of Cloud*, and ſpeak with them there, the People by this means came to know that they received their Authority from *God*. There they always met while in the *Wilderneſs*, but afterwards they were limited to the Place which *God* ſhould chooſe, that is, where the *Ark of God* ſtood; which at firſt was in *Gilgal*, then in *Shiloh*, afterwards at *Kirjathjearim*, *Nob*, and the *Houſe of Obed-edom*, and laſt of all at *Jeruſalem*, which ſhews the cloſe Connexion betwixt their *Religious* and *Civil Laws*. Fourthly, It's ſaid that *God* would take of the Spirit which was upon *Moſes*, and put it on them; not that *God* would take away from *Moſes* any of the Gifts (call'd *Spirit*) which he had beſtowed on him; but that he would communicate to them the like Meaſure of *Wiſdom* and *Judgment*, with which he was endued; for at one Lamp many can be lighted without the leaſt Diminution of its Light. Now tho' theſe *ſeventy* were endued by *God* with *Divine Gifts*, yet their *Succeſſors* were qualified for that Office by *Education* only and acquir'd Learning. And laſtly, They were to bear part of

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the Burden with *Moſes*; by which I think is not meant (as ſome advance) any Share in the *ſupreme* and *political Government* of the People, (for *Moſes* ſeems always to have acted in this ſolely by himſelf as *ſupreme Ruler*,) but it reſpects their *judiciary Capacity*, being only aſſum'd as Aſſiſtants to *Moſes* in determining difficult Caſes, as *References* or *Appeals*, whereby they were eſtabliſh'd as a *ſtanding Court* to judge the laſt Reſult of all Cauſes; and thereby became a *Court of Appeal* from all the inferior Courts he had already eſtabliſhed, or ſhould afterwards be eſtabliſhed in *Canaan*. This ſeems to me very evident from *Deut.* xvii. 8—14. where this Tribunal and its Powers are plainly pointed out.

From this Eſtabliſhment it is, that the Defenders of the Antiquity of the *Sanhedrim* date the firſt Inſtitution of that *Great Council*. The *Jewiſh Rabbi*'s, and with them the learned *Grotius*, and ſome other Chriſtian Writers ſay, 'That from its firſt Eſtabliſhment here under *Moſes*, 'it ſubſiſted all along in the *Jewiſh Nation* down 'to the Deſtruction of the Temple by the *Romans*, 'and had the Cogniſance of all Matters of the great-'eſt Moment both *Civil* and *Eccleſiaſtical*.' There are ſeveral very learned Men however, that differ from theſe in their Opinion as to the *Origin* and *Antiquity* of the *Jewiſh Sanhedrim*, who do poſitively aſſert that no Veſtiges of this *great National Council* are to be found in *ſacred* or *profane* Hiſtory after the Death of *Moſes*, that is either in the Time of *Joſhua*, the *Judges*, or the *Kings*, nor after the *Captivity*, until about a *hundred Years* before the Birth of *our Saviour*, and from that Time only they ſay it commenced. But tho' its Authority was not always alike at all times, nor did it perhaps conſtantly ſubſiſt, but had many Interruptions, and great Alterations from its *original Conſtitution* (for which probable Reaſons ſhall hereafter be aſſign'd) yet there appears to me viſible Marks in *Scripture*, that this *Tribunal*

was in *Being*, during all the ſeveral Periods of Time abovementioned.

It is agreed on all hands that this Council continued among the *Iſraelites* all the while they ſojourned in the *Wilderneſs* till the Death of *Moſes*, and likewiſe that it was a ſtanding Court in the time of *our Saviour*, and ſometime afterwards. We find it frequently mentioned in the *Goſpels*, and in the *Acts of the Apoſtles*, under the Name of the *Council*, (as in *Mat.* xxvi. 59. *Mark* xiv. 55. and xv. 1. *Luke* xxii. 66. *John* xi. 47. *Acts* iv. 15. and v. 21, 27, 34, 41.) It may be further obſerved, that in theſe and many other Paſſages of the *New Teſtament* the *conſtituent Members of this Council* are call'd by the Name of the *High-Prieſt*, *Chief-Prieſts*, *Scribes*, *Elders of the People*, *Rulers of the People*, and *Elders of Iſrael*, (as in *Mat.* xxvi. 3, 47. *Mark* xiv. 53. *Luke* xxii. 66. *Acts* iv. 5, 8.) Now ſince it is agreed on all hands, that by theſe are meant the *Jewiſh Sanhedrim* in the Texts laſt mentioned, it's highly probable, and we may reaſonably conclude, That if any *Supreme Council* is ſpoke of in the *Old Teſtament*, the Members whereof are denominated by the ſame or the like Titles; it's preſumable, I ſay, that it was the ſame *National Council*, as this mentioned in the *New Teſtament*; and that ſuch a Council is ſpoke of under the ſame or the like Denominations in the *Old Teſtament*, in all the reſpective Periods of Time above ſpecified, will evidently appear from moſt of the Paſſages hereafter recited.

Let it be remembred however in the firſt Place, what was already hinted at, that the Eſtabliſhment of this great *Conſiſtory* does not appear to have been made, with any view to take the *Supreme Government* out of the Hands of *Moſes* and his Succeſſors, or in the leaſt to diminiſh his Power with reſpect to the Political Concerns of this People; but only to afford him ſome Relief and Aſſiſtance in the Differences

rences and Controverſies which muſt neceſſarily ariſe from the many interfering Intereſts of ſo great a People, either then, or at any Time afterwards; the rather that by the *Sequel* of their Hiſtory it's plain, that *Moſes*, and after him *Joſhua*, continued always to act as ſole and abſolute Governors of this People with reſpect to *Affairs of State*; for tho' *Moſes*'s *Complaints* did not ariſe ſo much from any Preſſure of *Law-Suits*, as from the *Sedition* and *Murmurings* of the People, occaſioned for want of *Fleſh*, yet the giving him aſſiſtance with reſpect to the *firſt*, afforded him more leiſure and a better opportunity of quelling theſe *Diſturbances*, which threatned the Peace of that *Republick*, and which indeed was the proper Buſineſs of a *ſupreme Governor*: So that under the Expreſſion in *Moſes*'s *Complaint*, (*the burden of this People*, *Numb.* xi. 11.) all Matters of Controverſy, as well as what immediately concern'd the Government, ſeem to be included; and therefore it's of no weight what is objected againſt the Antiquity of this *Great Senate*, that we read no where that *Joſhua* ever advis'd with them in the War againſt the *Canaanites*; for that was an act of *ſupreme Authority* belonging to him only as *Ruler of the People*; but in the diviſion of the Land of *Canaan* we find him determining a *private Right* in Concert with others, to whom *God* had expreſly committed the care of *dividing the ſeveral Lots* (*Joſh.* xvii. 3, 4. *Numb.* xxxiv. 16, 17.)

In the next Place by the Eſtabliſhment of this *National Council* (*Numb.* xi. 16) there is not the leaſt intimation, that ever it was deſign'd by *God* as a *Temporary one*, during the time of *Moſes* only; that ſuch a *ſupreme Court* does commonly take place in all well-ordered Governments, as well as it did in the *Jewiſh Republick* is moſt certain; that there ſhould be a *derniere Reſort* ſomewhere for explaining the Law in caſes of Obſcurity, for extending it to parallel Caſes not expreſly provided for by the Letter of the Law,

Law, and for rectifying the Miſtakes of *Inferior Courts*, whoſe Members are not always the brighteſt Men, or the moſt diſintereſted and impartial in their Sentences, is highly reaſonable. And if the Criticiſm, which the learned *Biſhop Patrick* obſerves from the *Talmudiſts* upon the Words *gather unto me* (ver. 16.) is a juſt one, it proves that *God* intended this as a ſtanding *Tribunal* for many Ages; for, ſay they, wherever the word, *li*, in the *Hebrew* is us'd (tranſlated by us *unto me*) there it ſignifies a thing eſtabliſh'd by *God to all Generations*. Thus it's ſaid of *Aaron* and his *Sons*, that they ſhall miniſter *unto me* in the Prieſts Office (*Exod.* xxviii. 41.) that is, the *Prieſthood* ſhall for ever be eſtabliſh'd in their Family, during the continuance of the *Jewiſh Church*. Of the Children of *Iſrael* it's ſaid, *Unto me they are Servants* (*Levit.* xxv. 55.) that is, they ſhall *always* be my People, while they continue in their Obedience. The like is ſaid of the *Firſt-born* (*Numb.* iii. 13.) of the Sanctuary (*Exod.* xxv. 18.) of the Altar (*Exod.* xx. 24.) of the Holy Ointment (*Exod.* xxx. 31.) of the Kingdom of *David* (1 *Sam.* xvi. 1.) and of the Sacrifices, *Numb.* xxviii. 2.

Nay ſo far was this *National Council* from being ever deſign'd by *God*, as a *Temporary Eſtabliſhment* during the Life of *Moſes* only, and then to ceaſe, that after Orders were given by *God* for eſtabliſhing *Courts of Juſtice* in all their Cities, as ſoon as the *Iſraelites* ſhould be in poſſeſſion of the Land of *Canaan* (*Deut.* xvi. 18.) there follow in the next Chapter expreſs Injunctions to theſe Judges how to behave when they found Cauſes ſo difficult that they could not determine them (*Deut.* xvii. 8.) by which *God* appoints them to be brought before a *ſuperior Court*, call'd the *Prieſts*, the *Levites*, and the *Judge that ſhall be in thoſe Days*, who were finally to determine in all ſuch Controverſies, and to whoſe Sentences every one was appointed to ſubmit under the higheſt

higheſt Penalties (ver. 10, 11, 12.) Now as we read of no other *National Eſtabliſhment* preceding this *Commandment* that could be call'd a *Court of Appeal*, or had a Power to determine in difficult Caſes depending before inferior Courts, ſave only this *Tribunal of Seventy* eſtabliſh'd in the *Wilderneſs*, there is all imaginable reaſon to conclude, that this is the *Tribunal* there pointed at, which *God* was therefore willing to continue for the purpoſes already mentioned.

Nor is it any Objection againſt this meaning of the Words, that the *Judge* in the above-cited Place is ſpoke of in the *ſingular number*, and ſo may have reſpect to thoſe who governed in the *Jewiſh Nation* after *Joſhua*, and before the *Regal Eſtabliſhment*, who are called in Scripture by the Name of *Judges*; for it is very uſual in the *ſacred Writings* to put the *ſingular Number* for the *plural*, *et vice verſa*; as might be ſhewn from innumerable Inſtances. Thus in that ſame Chapter the *Prieſts* who are ſpoke of ver. 9. in the *plural Number*, are in ver. 12. mentioned only in the *ſingular Number*; and that the word *Judge* is here intended to ſignify more than *one Perſon*, is evident from Chap. xix. 17. ſo that by the *Prieſts*, *Levites*, and *Judge*, all the *Conſtituent Members* are underſtood, which conſiſted both of Clergy and Laity.

It is further to be obſerved, That in the Caſe of *uncertain Murder* (ſpoke of *Deut.* xxi. 1, 2, *&c.*) among other things Directions are given, that *thy Elders and Judges ſhall come forth and meaſure unto the Cities that are round about him that is ſlain.* Now this can be underſtood of none other, but the Elders of this *National Sanhedrim* or a Deputation from them; for the *Elders of the City* are ſpoke of (ver. 3.) in contradiſtinction from theſe; and indeed none but they could take care of this Matter, the Queſtion being to which of the neighbouring *Cities* it belong'd; for which reaſon the *Judges* of theſe *Cities* were incompetent to determine that Queſtion.

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We come now to give ſome Inſtances from Scripture, whence it may reaſonably be concluded, that this great *Conſiſtory* was in being during the Times of *Joſhua*, the *Judges*, the *Kings*, and *after the Captivity*. In the 23d Chapter of *Joſhua*, ver. 1, 2. it is ſaid that *Joſhua* being ſtricken in Years *called for all Iſrael and their Elders*. Now theſe that are skill'd in the *Hebrew Language* obſerve, that the Word *and* is not in the *Hebrew Text*, for which reaſon we find it in our *Bibles* marked in *Italick Letters*; and therefore theſe Words *for their Elders*, muſt be look'd upon as an Explication of what is meant by *all Iſrael*, *viz.* not all the People or Congregation of *Iſrael*, but *their Elders*, that is the *Elders of Iſrael*, by which Name the Judges of their *National Council* are frequently denominated in the Old Teſtament, and confeſſedly by all in the *New*, as has been formerly obſerved, and will more clearly appear by other Inſtances hereafter mentioned.

Again we find *Joſhua* in the very next Chapter ver. 1. calling together a *ſecond time* another more *general Aſſembly* of all the *Tribes*; wherein the Reader will obſerve a very remarkable *gradation* from the numerous Congregation of *all the Tribes* to the meaneſt Officers in their *inferior Courts*, in which the *Elders of Iſrael* are placed betwixt the *great Congregation of all the People* and the *Heads of the Tribes*. Now it is not eaſy to account for any other *Collective Body*, that could be placed in a Degree betwixt theſe two, except it is their *National Council* (call'd the *Sanhedrim* in future Ages) which, tho' it had a *ſuperior Power* over *all the Tribes*, yet being a *leſſer Body* comes properly in to be named after the *whole Tribes*, but before the *Heads of theſe Tribes*, whoſe Juriſdiction extended no further than over a *ſingle Tribe*.

Nor is it of any weight to overturn what is here advanc'd, that this meeting is ſaid to be in *Shechem*, where we never read that the Tabernacle was, and con-

conſequently by the *Elders of Iſrael* cannot be underſtood the *Sanhedrim*, which was reſtricted to the Place where the *Ark of God* ſtood; for *Shiloh* was in the Country of *Shechem*, and therefore, if they were in *Shiloh*, they might properly enough be ſaid to be in *Shechem*: But I think it is more probable, that this was the City of *Shechem*, which (as is formerly obſerv'd) was not far from *Shiloh*, and that *Joſhua*, who was the ſupreme Governor of *God's People*, being old and infirm, caus'd the *Ark* for this Time to be brought to *Shechem*, that he might renew the *Covenant* with the People, in that Place where *Abraham* firſt ſettled when he came to *Canaan*, and where *God* eſtabliſh'd his Covenant with him (*Gen.* xii. 6, 7.) and where the *Iſraelites* at their firſt entrance into *Canaan* renewed the *Covenant with God* (*Joſh.* viii. 30—34.) for *Ebal* and *Gerizzim* were very near *Shechem*. Now that the *Rulers of Iſrael* had a Power to carry the *Ark* from the Place of its conſtant Reſidence, when there was occaſion for it, is plain from 1 *Sam.* iv. 3, 4. 2 *Sam.* xv. 24.

In the Time of the *Judges* we find the *Elders of the Congregation* met, to conſult how they ſhould ſupply the Remainder of the *Benjamites* with Wives, who had not been provided by the *four hundred Virgins* brought from *Jabeſh-gilead* (*Judg.* xxi. 16.) and accordingly gave Orders concerning that Affair. Now that theſe were a *ſupreme Court* and a *Judicature* having Authority over the *other Tribes* appears from ver. 22. becauſe it's there ſuppos'd that *Complaints* of this matter would be made to them from the Relations of the Perſons concern'd, in which no doubt many of the other Tribes would have an Intereſt; for at ſo ſolemn a Feaſt (which is commonly thought to be the *Feaſt of Tabernacles*) being the only Seaſon wherein the *Jewiſh Virgins* were allowed to dance, we may readily imagine that this gay Opportunity would be readily embrac'd by them, and that there was a

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numerous Concourſe of ſuch from all Quarters. From which it's evident, that if any Complaints were made (as is ſuppos'd would be) none but ſuch a *Council*, having the *ſupreme Judicative Authority*, could afford Redreſs; and as theſe *Elders of the Congregation* were met at *Shiloh*, (ver. 12.) where the *Ark of God* was, it greatly ſupports this Conjecture.

During the *Regal Government*, the Hints given us in *Scripture* relating to this *Grand Tribunal* are ſomewhat more obſcure than in any other Period of Time, which may be owing to the *Arbitrary Power* aſſum'd by their *Kings*, who no doubt would take care to ſuppreſs, if not entirely aboliſh, ſuch a Conſtitution, and every thing elſe that ſtood in the way of that *deſpotick* and *unlimited Authority* uſurp'd by them. This ſeems to have been the Caſe before the Reign of good *King Jehoſhaphat*, of whom we read, That after he had *ſettled Judges throughout all the fenced Cities in Judah*, and given them his pious Advice, he eſtabliſh'd in *Jeruſalem* a Court for the *Judgment of the Lord*, and for *Controverſies* conſiſting of the *Levites*, of the *Prieſts*, and of the *Chief* of the *Fathers of Iſrael*, (2 *Chron.* xix. 8.) ſo that the *conſtituent Members* were the ſame as theſe in former times, and as they were afterwards in the time of the *Goſpel*, when it's acknowledg'd the *Jewiſh Sanhedrim* was in *being*; for the *chief Prieſts* and *Scribes* under the *Goſpel* were what the *Prieſts* and *Levites* were under the *Law*. Beſides it's obſervable that this Court placed in *Jeruſalem*, is put in oppoſition to the *Judges* eſtabliſhed in the *fenced Cities of Judah*, ver. 5, 6. of which *Jeruſalem* was one; and therefore we cannot think that this could be any of theſe; the rather that 'tis plainly ſuppos'd they were inveſted with a *ſuperior Power* over theſe lower Courts (ver. 10.) where an implicit Command is given them to pronounce a righteous Sentence, when any *Appeals* are brought before them from theſe *Inferior Courts*, and an Expreſs Com-

Command to admoniſh theſe *Inferior Judges* to beware of injuring their Neighbours for the time to come.

It muſt be owned however, that *Jehoſhaphat* by the Re-eſtabliſhment of this *Great Council* appears to have made a very conſiderable Alteration from its *primitive Inſtitution*; for we find a Diſtinction made betwixt things *Sacred* and things *Civil*. The firſt is call'd the *Matters of the Lord*, and the laſt the *King's Matters* (ver. 11.) from whence many learned Men have concluded, that *Jehoſhaphat* eſtabliſh'd *Two Courts*, one for *Eccleſiaſtical*, and another for *Civil Matters*; in the former of which *Amariah preſided*, and in the latter *Zebadiah*; but I rather think that one and the ſame Court took Cogniſance of both, only with this difference, that the Court had different *Preſidents*, according to the nature of the *Cauſes*, and that in *Spiritual Affairs* the *High-Prieſt*, who was fitter to direct in theſe matters, ſat as *Moderator*; and in *Temporal Affairs*, *Zebadiah* (who was the King's *Prime Miniſter*) took the Chair. It appears alſo that, beſides thoſe of the *Levites* who were Members of this Court, (for it's plain ſome of them were, ver. 8.) others of them were *Officers* and *Miniſters* who attended the Pleaſure of the *Judges*, and executed their Orders, ver. 11.

Tho' in the Hiſtory of *David* there is not the leaſt mention of any ſuch *Conſiſtory* among the *Jews*; yet I cannot help thinking, that in the *Book of Pſalms* there is a frequent Reference to it, and to the *Congregational Meetings*, of which in the *preceding Chapter*. That *ſweet Singer in Iſrael*, when exciting the People to a dutiful Return for the Goodneſs of *God*, ſays, *Let them exalt him alſo in the Congregation of the People, and praiſe him in the Aſſembly of the Elders* (Pſal. cvii. 32.) Again, *I will praiſe the Lord with my whole heart in the Aſſembly of the Upright and in the Congregation*; (Pſal. cxi. 1.) and to add no more the Pſalmiſt in deſcribing of *Jeruſalem*, (where this *Great Tribunal* ſat)

ſat) ſays, *There are ſet Thrones of Judgment; the Thrones of the Houſe of David* (Pſal. cxxii. 5.)

By the great Prevalency of *Idolatry* after the Reign of *Jehoſhaphat* every thing went into the utmoſt Confuſion; all Parts of the *Jewiſh Conſtitution* ſuffered, and no doubt the eſtabliſh'd *Judicatures*, and all the *Courts of Juſtice*, ſupreme and ſubordinate, were either much limited, or totally ſuppreſs'd. This is abundantly intimated to us by the Prophet *Iſaiah*, (Chap. i. 26.) where foretelling what ſhould happen after the Captivity, he ſays, *I will reſtore thy Judges as at the firſt, and thy Counſellors as at the beginning*: And perhaps the words of *Ezekiel* (Chap. xliv. 24.) were ſpoken with the ſame view; accordingly upon the Return from the Captivity *Artaxerxes* commanded *Ezra* to *ſet Magiſtrates and Judges who might judge all the People*, (Ezra. vii. 25.)

Soon after the Return of the *Jews* from the *Babylonian Captivity*, when *Ezra* came to underſtand how much the People had tranſgreſs'd the *Law* by taking *ſtrange Wives*, he found it neceſſary to call them together from all Quarters, in order to put away theſe *ſtrange Wives* and their Children: But tho' he was intruſted with a great Power from the *King of Perſia*, yet we find he manag'd his Truſt with great diſcretion; for he would not make any Decree in that Matter by his own ſole Authority, without the Advice of the *High-Court* or *Sanhedrim* at *Jeruſalem*, which is meant by the *Princes* and *Elders* (*Ezra* x. 8) And it is remarkable that this very *Council* (ſo call'd in that Verſe) is expreſly denominated, The *Rulers of the Congregation* (ver. 14.) the ſame with the *Rulers of the People*, (*Acts* iv. 5, 8.) ſince therefore it is allowed that the laſt is the *Jewiſh Sanhedrim*, why not the other? The rather becauſe the *Elders and Judges in the Cities* were appointed to appear before the *Rulers of this Congregation*, and to bring the Offenders before them (ver. 14.) which is a plain Evidence of a

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ſuperior Power wherewith this *Council* was veſted, and which entitled them not only to the Cogniſance of that Matter, but to regulate the Procedure of *inferior Judges*, ſo as to render the *Decree* effectual; for which purpoſe this Senate at *Jeruſalem* was to be *ſettled*; for that is what is meant by the words, *Let the Rulers of the Congregation ſtand*, (ver. 14.)

Theſe are the Arguments, and theſe the Inſtances from *Scripture* which occur to me, in ſupport of the Antiquity of the *Jewiſh Sanhedrim*. It muſt however be acknowledged that there appears to have been at ſeveral times long and frequent *Interruptions* in their ſitting; their *Authority* was much impair'd, and their Power often *broken in pieces*, eſpecially in the time of the *Judges*. It was in thoſe Days there was no *ſupreme Governor* in *Iſrael*, when *every one did that which was right in his own eyes* (Judg. xxi. 25.) This was the Cauſe of *Micah's Idolatry* (*Judg.* xvii. 6.) and of the *Benjamites* Filthineſs (*Judg.* xix.) In the Days of the *Judges* the *Iſraelites* were much oppreſs'd by the *Moabites*, *Ammonites*, *Philiſtines*, and other cruel Neighbours; and as they made the Country they invaded and ſubdued *tributary* to their *Yoke*, ſo we may readily conclude they would alſo make them bow to their *Idol-Gods*, which even without ſuch a conſtraint the *Iſraelites* of themſelves were ſtrangely and unaccountably prone to: And then it is no wonder, if after Religion and the Worſhip of the *true God* is diſcarded, *Courts of Juſtice* ſhould ceaſe, and *Judges* neglect to diſcharge their Office. It is only upon a Peoples faithful Obedience to the *will of God*, and a ſtrict Obſervance of his Laws, that we can expect *Judgment to run down as Waters, and Righteouſneſs as a mighty Stream*, (Amos v. 24.)

Nor is it any Objection againſt what is advanced, That even when *God* had raiſed up theſe *Judges* to deliver his People from the *Oppreſſions* of their Enemies, and they had accompliſhed the *Delivery*, and

were in the full Exerciſe of their *Authority*, mention is no where made that ever theſe *Judges* advis'd with any *National Council* in the publick Concerns of this People: On the contrary we find them aſſuming the Prerogative of *judging the People*, which ſome pretend they would not have done, had this *ſupreme Tribunal* been exiſting at that time; for it ſhould be conſidered that, tho' this Court was the *Ordinary Judicature* in all Controverſies, yet the *Judge*, when *God* rais'd one up, was endued with an *extraordinary Power* above theirs, to whom the People therefore reſorted for his Deciſion. As all *ordinary Magiſtrates* among the *Romans* gave place to a *Dictator* when they had one, ſo all the *Hebrew Magiſtrates* did to ſuch a *Judge* when *God* appointed him, who determined all manner of Controverſies, as at other times the other *Judges* were wont to do; and therefore we find *Samuel* one of their *Judges*, going *from year to year in Circuit to* Bethel, *and* Gilgal, *and* Mizpeh, judging *all Iſrael* in thoſe Places (1 *Sam.* vii. 16.)

The *arbitrary* and *deſpotick Power* aſſum'd by the *Jewiſh Kings*, (of which I gave inſtances in the ſecond Chapter) was doubtleſs a great Reaſon, why this *Senate* makes no figure during the *Regal Government*. Such a *Council* without all queſtion was a great *Check to abſolute Sovereignty*; and therefore it is no wonder if their *Kings* endeavoured to eſtabliſh their own *Power* by curtailing that of the *Senate*: Thus we ſee *David* uſurp'd the *judicative Authority* which properly belong'd to them (2 *Sam.* xv. 2.) and alſo *Solomon* in that famous *Deciſion* made by him between the *two Mothers*, who both laid claim to the living Child, (1 *Kings* iii. 16, &c.)

By the Revolt of the *Ten Tribes* from the *Houſe of David* to that of *Jeroboam*, the Conſtitution of the *Jews* ſuffered much: It was the avowed Purpoſe of that *Prince* to change their Religion, and reverſe the Orders which *Moſes* had inſtituted; and therefore from

from that time forward we muſt look only into the *Kingdom of Judah* for the Succeſſion of the *true Diſcipline* and *Form of Ancient Government* among the *Jews*. As ſuch a *General Defection* gave a terrible Shock to the *Jewiſh Oeconomy*, it is not to be doubted but many of the Members of this *great Council* forſook their Office, followed their Brethren, and entred with them into the *Schiſm*. It is no wonder then if we find *Jehoſhaphat* re-eſtabliſhing it, after a long *Interruption*, to which the ſilence of *Scripture* is chiefly owing.

There is but little weight in what is advanc'd by ſome, that the word *Sanhedrim* is of a late *Original*, and is a Corruption of the *Greek* word *Synedrion*, which ſignifies a Place or Aſſembly where ſeveral Judges ſit to determine Affairs of Moment: From whence they would infer, that its Eſtabliſhment commenc'd only after the *Jews* became ſubject to the *Grecian Monarchy*, when the Conqueſts of *Alexander the Great* made way for the Propagation of that Language; and that therefore it is incongruous to look into the *firſt Centuries* for the Original of a *Council*, whoſe very Name is of a later Extract: But this only proves, that in the *Decline* of the *Jewiſh Republick* it was known by that Name; it cannot from thence be inferr'd that the Court it ſelf had no exiſtence in former Ages under other Titles to us now unknown, and perhaps had none other, than that by which it is denominated in the *Goſpel*, the *Council*.

I have already mentioned, and it is evident from all the above-cited Paſſages of *Scripture*, that this *Senate* was made up of *Prieſts* and *Laymen*: The firſt were as proper for this Office as the laſt, for they were appointed by *God to teach Jacob his Judgments and Iſrael his Law* (*Deut.* xxxiii. 10.) Beſides, this Court being ſettled where the Sanctuary was, many *Prieſts* and *Levites* always neceſſarily attended there, which made them execute this Office of *Judges* with leſs in-

conveniency to themſelves: And thus we ſee in the Trial of St. *Paul* that there were both *Sadducees* and *Phariſees* in the *Council* (*Acts* xxiii. 6.) and it is ſaid ver. 9. that the *Scribes*, who were of the *Phariſees*, *part ſtrove for him*, that is declar'd by their Reaſoning and Votes *they found no Evil in him*. Among the *Laymen* we have mention made of *Joſeph of Arimathea*, *Gamaliel* and *Nicodemus*, who were Members of the *Sanhedrim*, in reſpect whereof they are call'd *honourable Counſellors* (*Mark* xv. 43. *Luke* xxiii. 50. *Acts* v. 34.)

Their Buſineſs was to receive Appeals from *inferior Courts* in all Controverſies of difficulty, to *interpret the Laws*, and by *new Inſtitutions* from time to time to regulate the Execution of them; but the principal Affair of this *Auguſt Aſſembly* was about Matters of Religion. We read that St. *Stephen* was brought before this *Council* and accus'd of *Blaſphemy* (*Acts* vi. 11—15.) and tho' he made a long Diſcourſe in his own Defence, and ſufficiently prov'd his Innocence, yet he was ſentenced to be *ſtoned* according to the Law (Chap. vii. 57, 58.) When St. *Peter* and St. *John* continued to preach the *Goſpel*, notwithſtanding of Orders to the contrary, they were brought again before this *Great Council*, and upon St. *Peter's Speech* they were ſo exaſperated againſt the *Apoſtles*, that they began to think of putting them all to death, and might very probably have proceeded in their deſign, had they not been diſſuaded from it by the wiſe Advice of *Gamaliel*. St. *Paul* himſelf declares in preſence of this very Court, that before his Converſion to *Chriſtianity* he perſecuted thoſe of that way unto Death, and received Letters from the *Eſtate of the Elders* (or *Sanhedrim*) to bring *Chriſtians* from *Damaſcus* to *Jeruſalem* in Bonds, in order to be puniſh'd (*Acts* xxii. 4, 5.)

The Power of this *Great Council* or *Sanhedrim* extended even to *Life* and *Death*, except in Crimes that

that affected the *Roman Government*, in which they had no Power to judge. This ſeems to be acknowledg'd by the *Jews* themſelves in the Caſe of our *Saviour's Trial*; for tho' the words of *Pilate*, *Take ye him and judge him according to your Law* (John xviii. 31.) ſeem to imply as if the *Sanhedrim* could have judg'd and condemn'd *our Saviour*, yet they appear to be ſpoke by *Pilate*, before he knew the Crime laid to *our Saviour's charge*, viz. *Sedition*, which immemediately affected the *Roman State*; and therefore it is that the *Jews* in their Anſwer to *Pilate* told him, *That it was not lawful for them to put any man to death* (*John* xviii. 31.) that is, who was in the like Circumſtances, and accus'd of the like Crime againſt the *Roman Government* as *Chriſt* was; tho' others interpret theſe words, that it was not lawful for them to put any Man to death on that Day on which they were to celebrate the *Paſſover*. It appears alſo, that they had no Power to judge any that were *Roman Citizens*; thus St. *Paul* who was a free-born *Citizen of Rome* (*Acts* xxii. 27, 28.) tho' he was at firſt accus'd and brought before the *Sanhedrim*, yet was reſcued out of their hands by *Claudius Lyſias* the *Roman* Captain, and by him ſent to *Felix* then Governor of *Judea* to be judg'd (*Acts* xxiii. 26, 27.) before whom *Tertullus* appear'd, who in the Trial of this *Apoſtle* was *Counſel* for the *Sanhedrim* (*Acts* xxiv. 1, 2.)

The Room in which this *Bench of Judges* met was a *Rotunda*, being made (as the *Jews* ſay) in the form of a *Semicircle*, part of which was within and part without the *Temple*; and therefore we are told, that *Judas* (being checkt with the guilt of betraying innocent Blood) threw down the thirty Pieces of Silver *in the Temple* to the *Sanhedrim* ſitting there at that time (*Mat.* xxvii. 5.) After the Death of *Moſes*, the *Jews* ſay that there was always one elected to repreſent him, whom they call'd the *Preſident of the Council*, who was generally the *High-Prieſt*. He ſat upon

a Throne elevated above the reſt at the upper end of the Room, the *Senators* being rang'd in order on each ſide. On the Right-hand of the *High-Prieſt* ſat his *Deputy*, and on his Left-hand his *Sub-deputy*. It is probable the *Mother of Zebedee's Children* had theſe two Poſts of Honour in view, when ſhe deſired of *our Saviour*, that her *two Sons* might ſit, the one on his *Right-hand* and the other on his *Left* in his Kingdom (*Mat.* xx. 21.) It ſat always at *Jeruſalem* after the Temple was built, for that was the Place *God* had choſen (compare *Deut.* xvii. 10. with 2 *Kings* xxi. 7.) and therefore it is that *our Saviour* ſpeaking of his Death, ſays, he muſt neceſſarily die at *Jeruſalem* (*Luke* xiii. 33.) for being look'd upon as a *Prophet*, it was the buſineſs of the *Sanhedrim* which ſat at *Jeruſalem* to determine in that Queſtion; hence is that Expreſſion of our Saviour, *O Jeruſalem, Jeruſalem, which killeſt the Prophets*, &c. (*Luke* xiii. 34.) meaning the *Sanhedrim of Jeruſalem* that condemn'd them.

Beſides this *Great Sanhedrim of the Jews* which ſat at *Jeruſalem*, and had a ſupreme Authority over *all the Tribes of Iſrael*, there was (as the *Jewiſh* Doctors inform us) a *Leſſer Sanhedrim* in every City that had *ſix-ſcore Families* in it; which Judicature conſiſted of *twenty three Judges*. Theſe probably are they who are frequently call'd in the *Old Teſtament* the *Elders of the City*. They are mention'd by *Moſes* in the Law, where ſeveral things are requir'd to be done by the *Elders of the City*. (*Deut.* xix. 12. and xxi. 3, 19.) not as if any ſuch were exiſting in his time (for he died before the *Iſraelites* were in poſſeſſion of *Canaan*, or any of the *Cities* belonging thereto) but they are ſpoke of, with a view to the Eſtabliſhment, which afterwards ſhould take place according to the Appointment of *Moſes*, mentioned in *Deut.* xvi. 18. And tho' this Eſtabliſhment (as was formerly obſerv'd) might not take place univerſally in every City for ſome time after the *Iſraelites* Settlement in *Canaan*; yet we find

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in the time of the *Judges*, that the *Elders of the City of Bethlehem* are appeal'd to in the Cauſe betwixt *Boaz* and the next Kinſman of *Elimelech* (*Ruth* iv. 1, 2.) It is likely that *David*, after he was ſet upon the *Throne* in peace, appointed ſuch Tribunals in Cities where they were wanting, agreeable to the aforemention'd Law, of which we have a pretty plain Intimation in 1 *Chron.* xxvi. 29. But *ſucceeding Kings*, it ſeems, were negligent in keeping up this Conſtitution till the Time of *Jehoſhaphat*, who exercis'd his Authority to enforce the exact Obſervance of this Law, for it is ſaid, *He ſet Judges throughout all the fenced Cities of* Judah, *City by City.* (2 *Chron.* xix. 5.) After the Return from the *Captivity*, among other Parts of their *Conſtitution*, theſe *Judges* were re-eſtabliſhed; for *Artaxerxes* commanded *Ezra* to ſet *Magiſtrates and Judges which may judge all the People* (Ezra vii. 25.) and then we read of the *Judges of every City* (*Chap.* x. 14.) The *Juriſdiction* of theſe reach'd no further than the Limits of the City and Liberties thereto belonging, and was in every thing ſubject to the *ſupreme Sanhedrim* at *Jeruſalem*, and their Sentences were liable to their Review.

Beſides theſe Judges in the reſpective Cities we find alſo mention made in *Scripture* of the *Rulers of Cities* (2 *Chron.* xxix. 20.) Theſe were probably the *Chief Magiſtrates* in the Corporation, like the *Mayors* in *England*, or the *Provoſts* in *Scotland*. When *Gaal* had entred into a Conſpiracy againſt *Abimelech*, and drawn in the Men of *Shechem* (a City of the Tribe of *Ephraim*) to ſide with him, we read that *Zebul* the *Ruler of the City*, ſent *Abimelech* private Intelligence of it (*Judg.* ix. 30.) they are ſometimes call'd *Governors of the City*; thus when *Ahab* King of *Iſrael* was diſpleas'd with *Micaiah* for propheſying of his Overthrow at *Ramoth-gilead*, he ſent him to *Amon* the *Governor of the City*, with Orders to *put him in priſon, and feed him with Bread and*

Water of Affliction (2 *Chron.* xviii. 25.) Theſe are call'd *Magiſtrates* in the *Goſpel* (*Luke* xii. 58.) from which Paſſage it appears, that they were not, ſtrictly ſpeaking, *Judges* themſelves, but had only a Power of admitting what Cauſes they thought were proper to come before the other Judges, and of rejecting what they look'd upon as frivolous or unneceſſary to be enquir'd into; tho' without queſtion theſe *Chief Magiſtrates* of Cities had a Power, together with the other Members of that Corporation, to make ſuch Regulations (call'd now *By-Laws*) as were expedient for that Body Corporate, of which they were Members.

Thus much concerning the *ſupreme Judicature* in the *Jewiſh Republick*, and the *inferior Courts* in their reſpective Cities. Beſides theſe there was, (as we obſerv'd in the Beginning of this Chapter) a ſeparate and diſtinct Government in each particular Tribe, in which the Affairs relating to that Tribe were manag'd and conducted, according to *peculiar Laws* of their own, by the *Prince* or *Head* of the *Tribe*; and theſe were in Number *twelve*, according to the Number of the Tribes. Thus when *God* orders *Moſes* to take the Sum of all the Congregation of the Children of *Iſrael*, he ſays, *With you there ſhall be a Man of every Tribe, every one Head of the Houſe of his Fathers* (Numb. i. 4.) and theſe are all mentioned by Name; and in *ver.* 16. they are call'd *Princes of the Tribes of their Fathers*, and ſometimes *Heads of the Tribes* (Joſh. xxiii. 2. and xxiv. 1.) we read that when *Moſes* ſet up the *Tabernacle*, theſe Princes came and made their Offerings, conſiſting of *ſix cover'd Waggons and twelve Oxen, a Waggon for two of the Princes, and for each one an Ox* (*Numb.* vii. 1, 2, 3.) Theſe Men we afterwards read of by the ſame Names, as being over the Hoſt of every Tribe, and each ſetting forward with the Standard of his Camp, when the *Iſraelites* took their Journeys out of the *Wilder-*

neſs

neſs of Sinai into that of *Paran* (Numb. x. 14, &c.) When *Joſhua* makes a League with the *Gibeonites* to ſave their Lives, we find the *Princes of the Congregation likewiſe ſware unto them* (*Joſh.* ix. 15.) and when the Tribes of *Reuben* and *Gad* were departed to take poſſeſſion of their Inheritance, and had given ſome Umbrage to the other Tribes, that they intended to deſert the Law and them, *Phineas* is ſent to expoſtulate with them, *and with him ten Princes of each chief Houſe a Prince, throughout all the Tribes of* Iſrael, *and each one was the Head of the Houſe of their Fathers, among the Thouſands of* Iſrael (*Joſh.* xxii. 14.)

In the firſt Chapter of *Judges* we have an Account of the Management of the War againſt the *Canaanites* after the Death of *Joſhua*, by the *ſeveral Tribes* ſeparately, who remain'd in their reſpective Allotments; which plainly ſhews that there was a *Juriſdiction* lodg'd ſomewhere, moſt probably in theſe *Princes*, *Heads* or *Chiefs* of the *Tribes*, with relation to Affairs, wherein all that Tribe had a *common Concern*, and for that reaſon it is likely they are called *Rulers* (*Numb.* xiii. 2, 3.) And thus we ſee that the *Children of Dan* (without any mention made of the Concurrence of the other Tribes) finding their Limits too ſtraitned for them, went up and fought againſt *Leſhem*, took it and poſſeſs'd it (*Joſh.* xix. 47.) In the time of the *Judges* ſometimes the State was without any *Chief Magiſtrate*; and as *one Tribe* had no *Juriſdiction* over another, we cannot but ſuppoſe that each Tribe had a *peculiar Government* among themſelves, whoſe *Juriſdiction* (wherever it was veſted, whether in theſe *Heads* and *Princes of the Tribes*, or in any Senate belonging to each Tribe) reach'd no further than the Limits of the reſpective Tribes; on which account they were inferior to the *ſupreme Power* of the *Great Sanhedrim*, which extended *over all the Tribes*; but with reſpect to the *Inferior Judges* in the Cities within their ſeveral Tribes, their *Authority* and *Juriſdiction* were ſuperior to theſe. It

It appears that theſe *Princes* or *Heads of the Tribes* had not only a Right to preſide over and govern their own Tribes, but to ſit in Council with, and aſſiſt ſuch as were veſted with the *ſupreme Government* of the People for the Time, as *Moſes*, the *Kings*, and *Ezra* after the Captivity. Thus we find *Moſes* ſpeaking *to the Heads of the Tribes concerning the Children of* Iſrael (*Numb.* xxx. 1.) again we find him and *Eleazer the Prieſt* and *all the Princes of the Congregation* aſſembled upon an important Affair (*Numb.* xxxi. 13.) In the Reign of *Jehoiakim* King of *Judah*, we are told that when *Micaiah* had heard the prophetical Denunciations of *Jeremiah* againſt *Iſrael* and *Judah*, *he went down into the King's Houſe*, *into the Chamber of the Scribes*, *where all the Princes* (theſe Rulers) *were ſitting*, and inform'd them of it (*Jer.* xxxvi. 11, 12.) And afterwards in *Zedekiah*'s *Reign* it is ſaid, that *Irijah* a Captain of the Ward *brought* Jeremiah *to theſe Princes who ſmote him and put him in Priſon* (*Jer.* xxxvii. 14, 15.) and upon his further Propheſying that the City ſhould be given into the Hand of the King of *Babylon*, theſe *Princes* ſaid unto *Zedekiah*, *We beſeech thee let this Man be put to death*, to which *Zedekiah* anſwered, *Behold he is in your hand*, *for the King is not he that can do any thing againſt you*, (Jer. xxxviii. 4, 5.) which ſhews that they bore a mighty Sway in the *Great Council* of the Nation; and that when they prayed Judgment and Execution againſt any one, even the *King* thought it moſt ſafe and prudent to comply with them. After the *Captivity* we find they ſat in Council with *Ezra* and the *Elders of Iſrael*, and jointly with them iſſued a Proclamation, *That whoſoever ſhould not come to* Jeruſalem *within three Days all his Subſtance ſhould be forfeited*, Ezra x. 7, 8.

It is probable they ſat together with the *King* in a *Council-Room* built for that purpoſe, having (beſides the King's Throne) *twelve Seats* or *Thrones* belonging

longing to them. This was very likely the *Porch of Judgment* which *Solomon* built, mentioned in 1 *Kings* vii. 7. Here they ſat every one prepar'd for conſulting the particular Intereſts of their own Tribe, and by that means for adviſing the *King*, how to manage the Balance of Government among the People with a ſteady and impartial Hand; and doubtleſs it is to this that *our bleſſed Lord* alludes when he tells his Diſciples, *That when the Son of Man ſhall ſit in the Throne of his Glory, ye alſo ſhall ſit upon twelve Thrones, judging the twelve Tribes of* Iſrael (*Mat.* xix. 28.) or as it is expreſt by another Evangeliſt, *I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink at my Table in my Kingdom, and ſit on Thrones judging the twelve Tribes of* Iſrael (*Luke* xxii. 29.) by which is plainly intended, that, when *Chriſt* in his full Glory ſhall come to judge the World, he will dignify and diſtinguiſh them moſt with ſpiritual Glory and Happineſs, who have deſerv'd the beſt of him; which he could not convey to the carnal Apprehenſions of his *Diſciples* by a ſtronger *Idea*, than that of *ſitting upon Thrones*, like theſe *Princes* or *Heads* of the *Tribes*, and *eating and drinking at the Table of him their King*.

Within this *Government of the Princes* in their reſpective *Tribes*, there mov'd as it were another *inferior Wheel of Government*, *viz.* that of the *Heads of Families*, for theſe were next to the *Princes* in Honour and Importance: As the *Princes of the Tribes* repreſented the *twelve Sons of Jacob*, being the eldeſt in a *lineal Deſcent* from them, ſo theſe *Heads of Families* are ſuppos'd to repreſent their other *Sons* and *Grandſons* in the reſpective *Tribes* to which they belong'd. When the Lord commanded *Moſes* to number the People, he ſays, *Take the Sum of all the Congregation of the Children of* Iſrael, *after their Families* (that is according to this Subdiviſion of the *Tribes* into

into *Heads of Families*) *by the Houſe of their Fathers* (that is in the *Twelve Tribes*, each *Tribe* being reckoned a *Repreſentative Houſe* of the *twelve Sons of Jacob*) we have mention alſo made of them in *Joſh.* xxi. 1. and 1 *Chron.* viii. 28. the Names of theſe Families in every Tribe and the *Heads* of theſe Families are expreſly mentioned in *Numb.* xxvi. to which I refer the Curious, it not being very material to inſert them here.

As to their particular *Province* and *Share* in the Adminiſtration of the *Government*, it was their Buſineſs to hold *Aſſemblies of the Houſholds* that were under their Inſpection, and to enquire into all Matters or Concerns thereunto in any wiſe belonging, as far as they were of a publick Nature; as we ſhall ſee preſently in the Caſe of *Achan* and the *Election of Saul*; ſometimes alſo they commanded the Families under their Juriſdiction in *Times of War*; ſo that their Buſineſs was chiefly about the *political Concerns* of the Families over which they had a *Superintendency*; but it does not appear that they had any *judiciary Power* as *Heads of Families*: Now as the Weight of ſuperintending the Affairs of every Tribe was much lightened to the *Prince* thereof by the ſubordinate Juriſdiction of theſe *Heads of Families*; ſo the political Burden of theſe latter was in like manner conſiderably alleviated by the Share of Authority, which appertain'd to the *Rulers of Cities* within the reſpective Tribes, of whom we have already made mention.

It was out of theſe *Heads of Families* (call'd *Chiefs of the Fathers of Iſrael*) that *Jehoſhaphat* choſe ſome of the Members of the *Great Sanhedrim* at *Jeruſalem*, when he eſtabliſh'd it *for the Judgment of the Lord, and for Controverſies* (2 *Chron.* xix. 8.) and it appears that they only, of all the *Magiſtrates* of this *Government*, preſerv'd and exercis'd their Power during the Time of the *Babylonian Captivity*; for as ſoon

as

as the Proclamation came out from *Cyrus* King of *Perſia*, giving the People of the *Captivity* leave to go up to *Jeruſalem* to build the *Houſe of the Lord*, *then*, it's ſaid, *roſe up the Chief Fathers of* Judah *and* Benjamin, *&c.* (*Ezra* i. 5.) and afterwards we find them active in promoting all Affairs relating both to the *Temple* and City of *Jeruſalem*.

Theſe Families were again ſubdivided into *Houſholds*, and therefore when upon any occaſion a Scrutiny was to be made by enquiring from *God*, or by *Lot*, the *Tribe* was firſt pitch'd upon, then the *Family*, then the *Houſhold*, and ſo till they came at the very *Perſon* required; of this we have two notable Inſtances in *Scripture:* The firſt is of *Achan*, who had ſtolen the *accurſed thing*, which brought the Wrath of *God* upon *Iſrael*. *God* orders *Joſhua* to call the *Tribes* together to diſcover the guilty Perſon; in the doing of which no doubt the *Princes* or *Heads of the Tribes*, and the *Heads* of the ſeveral Families within theſe Tribes exerciſed their *Juriſdiction:* Now the Tribe which *God ſhould take* (that is pitch upon by *Lot*) were to come according to their *Families*, and the Family by their *Houſholds*, and the *Houſhold Man by Man*; this was accordingly executed, and we find the *Lord* firſt takes the *Tribe of Judah*, then the *Family* of the *Zarhites*, then the *Houſhold* of *Zabdi*; and when they were brought *Man by Man*, *Achan* was taken, and he having confeſs'd, Sentence was pronounc'd againſt him, (*Joſh.* vii.) The ſame Method was uſed when *Samuel* gathered *all Iſrael* together at the Election of *Saul* (1 *Sam.* x. 20.)

CHAP.

CHAP. VI.

Containing other Particulars relating to their Judges, Courts, Trials, Sentences, Puniſhments, and Executions.

IN the *third* Chapter of this Book concerning the *Moſaical Laws*, I have mentioned ſuch as relate to *Judges*, *Witneſſes*, and *Puniſhments*, to which I refer. With reſpect to the *Duty* and *Character of a Judge* the Sum of theſe Precepts terminate in this, That he ought to lay aſide all perſonal Regards of *Friendſhip*, *Enmity*, and *Relation*, and not to ſuffer himſelf to be biaſs'd either by *Affection* or *Hatred*; he ought to guard againſt a *falſe Compaſſion* for the Poor in Judgment; *Compaſſion* indeed is due to the Unfortunate, but he that commits an Action worthy of Puniſhment is not *unfortunate* but *wicked*. *Miſery* is not always a juſt Plea for *Favour*, and *Criminals* ought to raiſe a *Judge's Reſentment*, not his *Compaſſion*. As the *Innocent* ſhould be acquitted, ſo likewiſe ought the *Guilty* to be puniſh'd. A juſt Judge ought to avoid as much the taking Money to do Juſtice, as to do an unjuſt thing for Money; for the Sentence of a Judge ſhould be both diſintereſted and juſt. Theſe Laws caution a *Judge* againſt wilful and undue *Delays* in *Juſtice* after a Cauſe is ſufficiently heard and underſtood, and againſt being prepoſſeſt with *falſe Reports*, it being certain that *Fame* often publiſhes things which are *not true*; but above all they require that Judges ſhould be *honeſt* and *upright Men*, *fearing God*, and truly *religious*; ſuch who will ſtand more in awe of *offending God* by doing Injuſtice, than *offending Men* by doing right.

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As the *Great Sanhedrim* ſat at *Jeruſalem* in the *Court of the Temple*, ſo the Place where the *leſſer Courts of Juſtice* among the *Jews* uſually met, was at the *Gate of the City* (*Deut.* xvi. 18.) Here it was where theſe *lower Tribunals* were erected, and here the *Judges of the City* met to hear Complaints, adminiſter Juſtice, make Conveyances of Titles and Eſtates, and in ſhort to tranſact all the Affairs of the Place. The Reaſon for having their *Judicatures* there, (beſides the Command of *God* in the laſt cited Text) ſeems to have been for the Conveniency of the Inhabitants, who being generally *Husbandmen*, and oblig'd to paſs and repaſs by the *Gates* of the City, every Morning and Evening as they went and came from their Labour, might be more eaſily call'd as they went by, whenever they were wanted to appear in any Buſineſs; from hence is that Paſſage of the *Plalmiſt*, *Pſal.* cxxvii. 5. where ſpeaking of thoſe who are bleſſed with many Children, he ſays *They ſhall not be aſhamed when they ſpeak to their Enemies in the Gate*; that is, they who are entitled to ſuch a Bleſſing every thing elſe ſhall proſper with them, they need not fear the want of Juſtice when they meet their Adverſary in the *Court of Judicature*.

By this may be explain'd theſe Words in the *Book of Job* (Chap. v. 4.) concerning the Children of the Wicked, that *they are cruſhed in the Gate*, that is, loſe their Cauſe, and are condemned in the Court of Judgment; and thoſe of *Solomon* (*Prov.* xxxi. 23.) where ſpeaking of a good Wife, and how great a Credit ſhe is to her Husband, he uſes theſe Words, *Her Husband is known in the Gates, when he ſitteth among the Elders of the Land.* Again, *Oppreſs not the afflicted in the Gate, for the Lord will plead their Cauſe* (*Prov.* xxii. 22.) and therefore the Prophet *Amos* reproves the *unjuſt Rulers*, becauſe they had *turn'd aſide the Poor in the Gate from their Right* (*Amos* v. 12.) Hence alſo *Jeremiah* bewailing the Deſtruction

ſtruction of the *Jews*, among other Calamities he complains that the *Elders have ceas'd from the Gate* (*Lam.* v. 14.) In all which Places the *Gate* ſignifies a *Court of Judicature.*

It was here where all publick Buſineſs was tranſacted in the Days of *Abraham* and *Jacob*; here *Abraham* made the Acquiſition of his Sepulchre in the preſence of all thoſe who entred into the *Gate of the City of Hebron* (*Gen.* xxiii. 10, 18.) When *Hamor* and his Son *Shechem* (who had carried away *Dinah*) propos'd to make an Alliance with the *Iſraelites*, it was at the *Gate of the City* they ſpoke thereof to the People (*Gen.* xxxiv. 24.) In the Time of the *Judges* it was here where *Boaz* having declar'd his Intention of marrying *Ruth*, cauſed her *Kinſman* to yield up his Pretenſions, and give him the proper Conveyance to the Eſtate (*Ruth.* iv. 1.) And it's to the *Gates of the City*, as the Place where the *Judges* met, that frequent Reference is made by the Proviſions in the *Law* (*Deut.* xxi. 8. and xxii. 13. and xxv. 7.)

The *Gate* was among the *Jews* the ſame with the *Forum* among the *Romans*, (as we ſee by 2 *Kings* vii. 1.) where *Eliſha* foretels at what low Rates Proviſions ſhould be ſold next Morning in the *Gate of Samaria.* Theſe *Gates* and the void Places next adjacent have been certainly very large; for we find that *Ahab* King of *Iſrael* aſſembled *four hundred falſe Prophets* before him and *Jehoſhaphat*, in the Gate of *Samaria* (1 *Kings* xxii. 10.) Now beſides theſe we may readily ſuppoſe that each of theſe Kings had many Attendants in waiting; for it's probable that the *Room* or *Hall* where theſe Judges ſat was *over the Gate*; and we find *King David*, upon the News of *Abſalom's Death*, went up to the Chamber *over the Gate* and wept (2 *Sam.* 18. 33.) which very probably was the *Court of Judicature*; and when *Joab* adviſed him to come down and ſhew himſelf publickly, it's ſaid, *He roſe and ſat in the Gate, and all the People came before*

before him (2 *Sam.* xix. 8.) Now as the *Gates* of a City were the Strength of it, and the Happineſs of a People depended much upon the Wiſdom and Integrity of their *Judges* who ſat there, it may be with an Alluſion to this, that *our Saviour* ſpeaking of his *Church* ſays, *The Gates of Hell ſhall not prevail againſt it* (*Mat.* xvi. 18.) that is, neither the Strength nor Policy of *Satan* ſhall overcome it.

The way of bringing an Action before the *Jewiſh Courts*, and the Method of Procedure, ſeem to differ in *Civil Cauſes* from what it was in *Criminal:* In the firſt it appears that the Plaintif laid his Caſe before one of the *Rulers* or *Governors of the Cities* ſpoke of in the preceeding Chapter; who, if he thought it a Matter proper to be litigated, ſent him to have it tried before the *Judges*; if the Party againſt whom the Information was laid, happened to be caſt, the Judge or Judges committed him to the Charge of a *ſpecial Officer* who confined him in *Priſon*, and there detain'd him till he made Satisfaction in all Points. Upon this Method of Proceeding that kind and charitable Counſel of *our bleſſed Lord* in the Goſpel is manifeſtly founded (*Luke* xii. 58.) The Words are, *When thou goeſt with thine Adverſary to the Magiſtrate* (that is, to the *Ruler* or *Governor* of the *City*, ſuch as is now call'd *Mayor* or *Provoſt*, who had no *judiciary Power* among the *Jews*) *as thou art in the way give diligence, that thou mayeſt be delivered from him*, (neglect no Opportunity of making up Matters with him) *leſt he hale thee to the Judge, and the Judge deliver thee to the Officer, and the Officer caſt thee into Priſon, I tell thee thou ſhalt not depart thence till thou haſt payed the very laſt Mite.*

In Criminal Cauſes upon application either to the *High-Prieſt*, or to any that fill'd the Place of *Chief Juſtice*, a Warrant was iſſued to the proper Officers to ſeize the *Criminal*; and if occaſion requir'd it, a Detachment was ſent from the *Temple-Guard* along

with them. The Perſon being thus taken was examined by him who iſſued the Warrant, and then was committed either to Priſon, or to the Cuſtody of the Officer of the Guard till his Trial came on: After this manner *our bleſſed Lord* was ſeized, as may be ſeen in *John* xviii. 3, 12, 13, 19, 28.

When the Trial came on, the firſt Care of the Judge was to exhort and preſs the *Criminal* to confeſs, if guilty; for the *Jews* were of opinion that *Criminals* who confeſs'd their Crimes, would without any more certainly partake in the Happineſs of a *future State*. Thus *Joſhua* exhorted *Achan*, *My Son give, I pray thee, Glory unto the Lord God of Iſrael, and make Confeſſion unto him* (*Joſh.* vii. 19.) To this Cuſtom of the *Jews* St. *Paul* ſeems to allude, when he ſays, *Happy is he that condemneth not himſelf in that thing which he alloweth* (*Rom.* xiv. 22.) that is, who being convinced of the Truth of a thing, does not really and effectually condemn himſelf in the ſight of God by a Denial of it. After the Accuſation was laid before the *Court*, the *Criminal* was heard by himſelf or Council what he had to ſay in his defence; and therefore *Nicodemus* ſays to the *Chief Prieſts* and *Phariſees*, *Doth our Law judge any Man before it hear him, and know what he doth* (*John* vii. 51.)

The Party accuſed, when he was upon his Trial, ſtood in ſome eminent Place in the Court, that the People might ſee him, hear his Accuſation and Defence, and the Proofs of both. Thus *Naboth* in his Trial was *ſet on high among the People* (1 *Kings* xxi. 9, 12.) The Advocates for the Criminal, and alſo his Accuſer ſtood on his *right Hand:* Hence the *Pſalmiſt* ſays, *The Lord ſhall ſtand at the right Hand of the Poor, to ſave him from thoſe that condemn his Soul* (*Pſal.* cix. 31.) that is, the *Lord* ſhall *plead his Cauſe*. And in that ſame *Pſalm* (ver. 6.) *David* ſpeaking of his ſlanderous Enemies, ſays, *Let Satan ſtand at his right Hand, i. e.* be his Accuſer: And ſo *Satan* is ſaid

ſaid to *ſtand at the right Hand of* Joſhua *the High-Prieſt*, as a falſe Accuſer (*Zech.* iii. 1.)

Beſides the *Judges* and *Lawyers* there were always *two Notaries* belonging to the Court; one ſtood on the right Hand of the *Judge*, who wrote the *Sentence of Abſolution*; the other on his left Hand, to write the *Sentence of Condemnation*. To this Cuſtom probably *our Saviour* had a Reference, when ſpeaking of the *laſt Judgment*, he ſays, *he ſhall ſet the Sheep on his right Hand*, (in order to be abſolved) *and the Goats on the left* (in order to be condemned) *Mat.* xxv. 23. The Merits of every Cauſe turn'd upon the Evidence given. The *Moſaical Laws* concerning *Witneſſes* have already been mentioned in *chap.* iii. and therefore I ſhall not trouble the Reader with any Repetition of them here. Sentences were only pronounc'd in the Day-time, which Circumſtance is taken notice of in *our Saviour's Trial* (*Luke* xxii. 66.) It was the Cuſtom among the *Jews* to pronounce Sentence in this manner, *Thou art juſt*, or *Thou art guilty*. In other Countries a Perſon's *Condemnation* was ſignified to him by giving him a *black Stone*, and his *Abſolution* by giving him a *white Stone*, of which mention is made by *Ovid* in his *Metam.* lib. 15.

Mos erat antiquus, niveis atriſque lapillis,
His damnare Reos, illis abſolvere Culpâ.

To which poſſibly there may be ſome Alluſion in *Rev.* ii. 17. *To him who overcometh I will give a white Stone*, that is, I will abſolve and acquit him in the Day of Judgment. So ſoon as a Perſon had Sentence of Condemnation pronounc'd againſt him, he was immediately dragg'd from the Court to the Place of Execution, which we ſee was the Caſe of *our bleſſed Lord*.

The *Jews* were ſo zealous for the Obſervation of their *Law*, that they were not aſhamed to be themſelves the *Executioners* of it, and to puniſh Criminals with their own Hands: The Buſineſs of an *Executioner* was not of ſo ill a Repute as it is now. In

ſtoning any Perſon, the firſt Executioners of the Sentence were the Witneſſes, according to the Law in *Deut.* xvii. 7. where it's appointed, That the *Hands of the Witneſſes ſhall be firſt upon him to put him to death, and afterwards the Hands of all the People:* And ſo 'tis ſaid, that the Witneſſes againſt *Stephen*, after laying down their Clothes at the Feet of *Saul*, ſtoned him (*Acts* vii. 58, 59.) To which Cuſtom our Saviour alludes when he ſays to the *Phariſees*, who brought him the Woman taken in *Adultery*, *He that is without Sin among you, let him firſt caſt a Stone at her* (*John* viii. 7.)

In ancient Times it was not unuſual for great Perſons to do execution upon Offenders; there was not then any publick Executioners as now. Thus *Gideon* would have had his Son do execution upon *Zeba* and *Zalmunna*, that he might be early animated againſt the Enemies of *Iſrael*; but he being only a Youth and afraid, *Gideon* aroſe and ſlew them himſelf (*Judg.* viii. 20, 21.) We find *Saul* commanded ſuch as waited on him to *kill the Prieſts*, and *Doeg* one of his great Officers did it (1 *Sam.* xxii. 18.) *Samuel* himſelf hewed *Agag* in pieces before the *Lord* in *Gilgal* (1 *Sam* xv. 33.) By *Solomon's Orders Benaiah* the General of his Army fell upon *Joab* and ſlew him at the *Horns of the Altar* (1 *Kings* ii. 25.) And in *Daniel* we read that *Nebuchadnezzar* ſent *Arioch* (who was chief Commander of his Troops) to deſtroy the *wiſe Men of Babylon* becauſe they could not interpret his Dream (*Dan.* ii. 24.)

Before Execution it was the Cuſtom among the *Jews* for the *Witneſſes* to lay their Hands on the Head of the *Criminal:* This had its Riſe from an expreſs Precept of *God*, in the Caſe of one who had *blaſphemed* the Name of the *Lord*, who was ordered to be brought without the Camp; and all that heard him were appointed to lay their Hands upon his Head, and afterwards the Congregation were to ſtone him (*Levit.*

(*Levit.* xxiv. 11--- 15.) By this was ſignified that the Perſon condemn'd *ſuffered juſtly*, proteſting that if he were *innocent*, they deſired his Blood might fall *on their own Head*. In alluſion to which, when Sentence was pronounced againſt our *Saviour*, the *Jews* cried out, *His Blood be upon us and our Children* (*Mat.* xxvii. 25.) And from the above Precept of bringing the *Criminal without the Camp*, aroſe the Cuſtom of executing them *without the City*, which in moſt Places does ſtill remain.

In what manner ſoever the *Criminal* was put to death, the *Jews* always, according to the *Talmud*, gave him ſome *Wine* with *Incenſe* in it, in order to ſtupify and intoxicate him: This Draught was uſually provided by the *compaſſionate Ladies* of *Jeruſalem* upon their own coſt. The Foundation of this Cuſtom, they ſay, was the Command of *Solomon* in his *Proverbs*, *Give ſtrong drink to him that is ready to periſh, and Wine to thoſe that be of heavy Hearts*, (*Prov.* xxxi. 6.) which ſufficiently explains the Reaſon of offering *Wine mingled with Myrrh* to *Chriſt* when on the *Croſs*, which he would not drink (*Mark* xv. 23.) It was only in deriſion, and contrary to this manner of the *Jews*, that the Soldiers firſt *offered Vinegar and Gall* (*Mat.* xxvii. 34.) and afterwards *a Spunge fill'd with Vinegar on a Reed* (*ver.* 48.) This *Cup of Wine* mingled with *Myrrh* or *Incenſe*, was ſo uſually given before Execution, that the Word *Cup* is ſometimes in *Scripture* put for *Death it ſelf*; and ſo *Chriſt* praying to his Father ſays, *If it be poſſible let this Cup paſs from me* (*Mat.* xxvi. 39, 42.)

Crucifixion, as practiſed among the *Romans*, was not in uſe among the *Jews*; and therefore we find *our Saviour*, at the ſame time that he is declaring he ſhould die by the Hands of the *Gentiles*, ſignifying to his *Diſciples* what *kind of Death* he ſhould die (*John* xii. 32, 33.) It appears that it was the Cuſtom among the *Romans* to ſcourge *Malefactors* before they were cru-

cified; and ſo *Pilate* caus'd *Jeſus* to be ſcourged, and then delivered him to be crucified (*Mat.* xxvii. 26.) as alſo to make Criminals *bear their own Croſs*; which laſt is mentioned by *Plutarch* in theſe words, *Maleſici, cum ad ſupplicium educuntur, quiſque ſuam effert Crucem*; and ſo our *dear Lord* humbly ſubmitted to bear his own Croſs, as far as the ſtrength of his Humane Nature could allow (*John* xix. 17.) To this Cuſtom perhaps by a Prophetick Spirit he had a view in that Expreſſion, *he that taketh not his Croſs and followeth after me, is not worthy of me* (Mat. x. 38.) That the Equity of the Proceeding might appear, and the Cauſe of Puniſhment be more publickly known, the *Romans* caus'd to be wrote on a *Table* and affix'd on the *Croſs*, the *Cauſe of the Accuſation*, which Cuſtom is mentioned by *Suetonius*, and ſo *Pilate* wrote in *Hebrew*, *Greek*, and *Latin*, *Jeſus of* Nazareth *the King of the* Jews (*John* xix. 19, 20.)

The *Capital Puniſhments* in uſe among the *Jews* were *Stoning*, *Burning*, *Beheading*, and *Strangling*: The laſt was reckoned the eaſieſt of all; and therefore they lay it down as a Rule, that where the Scripture ſaith of an Offender, *He ſhall ſurely die*, without expreſſing the *kind of Death*, it ought to be interpreted of *Strangling*, as being the more favourable Puniſhment, and thus they interpret *Lev.* xx. 10. It's true they pretend indeed to interpret it of *Stoning* in *John* viii. 5. but this was with a deſign only to enſnare *our Saviour*, that they might have wherewith to accuſe him, if he ſhould put any different Gloſs upon the words from what was commonly received, as is evident from *ver.* 6. Tho' *Beheading* is not a Puniſhment mentioned in the Law, yet it was in uſe among the *Jews*, about the time of *our Saviour*; and ſo we find *Herod* ſent and *beheaded John the Baptiſt* in Priſon (*Mat.* xiv. 10.)

The *Leſſer Puniſhments* among the *Jews* were *Impriſonment*, *Reſtitution*, *Talio*, and *Scourging*. Some of theſe

theſe have already been mentioned in Chap. iii. Of the *Jewiſh Laws*. In *Jeruſalem* there was a *Priſon*, called the *King's Priſon*, which had a ſpacious Court in it, in the middle of which there was a *Dungeon*, where Priſoners were let down *Naked*. This was a very dreadful Place. *Jeremiah* was confined in this *diſmal Pit*, and he gives us this Account of it (*Jer.* xxxviii. 6.) *Then took they* Jeremiah *and caſt him into the Dungeon, that was in the Court of the Priſon, and they let him down with Cords; and in the Dungeon there was no Water but Mire, and his Feet ſunk in the Mire.* It appears that he was *naked* (at leaſt in the upper Part of his Body) from the kind Proviſion made by *Ebed-melech* for ſaving his Arm-holes from the Injury of the Cords when he was to be drawn up, *ver.* 12, 13.

The *Jews* were ſo preciſe with reſpect to *Reſtitution*, that if they had built a Houſe with a *Beam* or Piece of Timber unjuſtly gotten, they would pull down the Houſe, that the very ſame *Beam* or Piece of Timber might be reſtor'd to the *true Owner*. This ſeems implied in the words of *Habakkuk*, Chap. ii. 11. Before *Criminals* were *ſcourg'd* it was the Cuſtom to *tear off their Clothes*, and then *beat them*; ſo it fared with *Paul* and *Silas* (*Acts* xvi. 22.) Sometimes in notorious Offences, and to augment the Pain, they tied *Plummets of Lead* to the end of the *Scourges*, which in Scripture are call'd *Scorpions*, with which *Rehoboam* threatned to chaſtiſe the *Iſraelites* (1 *Kings* xii. 14.) In Scourging they were not to exceed *forty Stripes*; and therefore to prevent any miſtake, they were wont to give only *thirty nine* and no more; and a Perſon was always appointed by the *Judge* for the purpoſe of telling them; and ſo we find St. *Paul* ſaith of himſelf, *of the* Jews *five times received I forty Stripes ſave one* (2 Cor. xi. 24.)

Beſides theſe Puniſhments, there were others which the *Jews* are ſaid to have borrowed from other Nations, as *ſawing one aſunder* from the head downward.

Manaſſes is thought to have puniſh'd the *Prophet Iſaiah* in this manner, and that the Apoſtle has an eye to it in the words, *They were ſawn aſunder* (Heb. xi. 37.) Sometimes Men were condemn'd to fight with wild Beaſts, of which mention is made 1 *Cor.* xv. 32. Sometimes for greater Security they *put their Feet into the Stocks*, as *Paul* and *Silas* were (*Acts* xvi. 24. *Jer.* xxix. 26.)

The *Jews* had yet a farther Puniſhment, which we now-a-days call an *Eccleſiaſtical one*, that is, the Puniſhment of *Excommunication*. It was a ſeparation from all Communion, either *Social* or *Religious*. The Perſon was expreſly forbid to enter the *Temple* or *Synagogue* under ſevere Penalties. *Our Saviour* when he informs his *Diſciples*, that they ſhould be excommunicated by the *Jews*, expreſſes it by telling them, that *they would be put out of the Synagogues* (John xvi. 2.) The higheſt degree of it was attended with *Anathemas* and *Imprecations* upon the *Perſon Excommunicated*, and was called a *delivering over to Satan*, of which the *Apoſtle* ſpeaks, when he wiſhes to become an *Anathema or Accurſed from Chriſt for the ſake of his Brethren and Kinſmen according to the fleſh* (Rom. ix. 3.) meaning that he would willingly become a Victim for their Sins, if they could be expiated at the Expenſe of his *bearing* the heavieſt *Anathemas* uſually pronounc'd by the *Jews*; and he ſays of theſe who *love* not the *Lord Jeſus Chriſt*, *Let him be Anathema Maranatha* (1 Cor. xvi. 22.) that is, loaded with Curſes, and delivered over to *Satan* as the Miniſter of *God's wrath*.

All theſe were Puniſhments inflicted by the *hand of Men*; beſides which we read in *Scripture* of Puniſhments often inflicted by the *immediate hand of God*, as the Effects of the *Divine Vengeance*, for the notorious Breach of his Laws, eſpecially upon ſuch as preſum'd to violate the *Sanctity* of his Worſhip, or the *Place* where that *Holy Service* was perform'd, as in

in the Caſe of *Corah*, *Dathan*, and *Abiram*, *Uzziah*, &c. The words, *leſt they die*, which are ſo often mentioned in the *ſacred Laws* that relate to *Aaron* and his Sons, and the Affairs of the *Sanctuary*, are generally interpreted to ſignify a *Death by the hand of Heaven*, as is alſo that Expreſſion of being *cut off from his People* (Gen. xvii. 14. Levit. xvii. 14.) Without theſe extraordinary Puniſhments many who had been guilty of Crimes, to which *God* annex'd a *capital Puniſhment*, would, by concealing their Guilt, eſcape the Puniſhment of Men for want of Evidence; but as *God* exerciſed a *Theocracy* over the *Jews*, his *Omniſcience* was ſufficient. It is to theſe ſupernatural Deaths that St. *Paul* alludes, when he tells the *Corinthians*, that the little Care they took in preparing for the *Sacrament*, was the Reaſon why many *were weak and ſickly among them, and many ſlept* (1 Cor. xi. 30.)

I ſhall conclude this Chapter by acquainting the Reader, that the Judicatures among the *Jews* were *Courts of Record*, where all the moſt notable Tranſactions, and remarkable Occurrences that befel their Republick, were carefully recorded, and tranſmitted down to Poſterity. It was to theſe *Publick Records* or *Chronicles*, that the *Sacred Writers* in the Hiſtory of their *Kings* do frequently refer; and it's very probable that St. *Paul* had from theſe Records the Names of the *two Egyptian Magicians* (*Jannes* and *Jambres*) who withſtood *Moſes* in the preſence of *Pharaoh* (*Exod.* vii. 11, 12, 22. and viii. 7, 18.) which he mentions, 2 *Tim.* iii. 8. and which is not recorded in the *Old Teſtament*.

CHAP.

CHAP. VII.

Containing a ſhort Account of Jeruſalem *the principal Seat of Juſtice, and the Places next adjacent thereto.*

Jeruſalem was the principal *Seat of Juſtice* and *Religious Worſhip*, ſo that an Account of what was moſt remarkable in and about that City, as recorded in *Scripture*, comes properly in here, after finiſhing what relates to the *Civil Government* of the *Jews*, and before we enter upon their *Religious Concerns*.

It is an Opinion generally receiv'd, that *Jeruſalem* is the ſame City, which was of old call'd *Salem*, and of which *Melchizedek* is ſaid to be *King* in the days of *Abraham* (*Gen.* xiv. 18.) which is much confirm'd by that Expreſſion in *Pſal.* lxxvi. 2. *In* Salem *is his Tabernacle, and his Dwelling-place in* Zion. In ancient Times it was alſo call'd by the Name of *Jebus* (*Judg.* xix. 10, 11. 1 *Chron.* xi. 4.) from the *Jebuſites* that inhabited it, being one of the *ſeven* Nations of *Canaan* that were devoted to deſtruction; and ſo it's not unlikely that as this City preſerves the Name of *Salem* in the laſt part of it, ſo it preſerves in part the Name of *Jebus* in the former, being a compound of *Jebus* and *Salem*, for it is by the Change only of one Letter, and the Omiſſion of another, that it's ſoftned into *Jeruſalem*, inſtead of *Jebuſſalem* or *Jebuſalem*.

Some very zealouſly contend that *Jeruſalem* ſtood in the Center of the World, becauſe of that Expreſſion of the Pſalmiſt, *Thou haſt wrought Salvation in the midſt of the Earth* (Pſal. lxxiv. 12.) being a Prophetick Expreſſion relative to *Chriſt*, by whoſe Death and

nd Crucifixion at *Jeruſalem* Salvation is purchas'd o all that believe in him; but how any Place can e ſaid to be in that Situation, if we ſuppoſe the Earth to be *globular*, is beyond my comprehenſion; f they mean the middle of the inhabited Part of the Earth, it's not likely that Queſtion can be eaſily determined with reſpect to this Circumſtance, as it ſtood n the days of our Saviour or at this preſent time.

In which of the *Tribes* it ſtood, it does not ſo clearly ppear; for in the Diviſion of the Land it was apparently one of the Cities which were given to the Tribe of *Benjamin* (*Joſh.* xviii. 28.) and yet when ve read that at one time *the Children of* Judah *could ot drive out the* Jebuſites (*Joſh.* xv. 6.) and at another, *That the Children of* Judah *took and burnt* Jeruſalem, (*Judg.* i. 8.) one would be apt to think that it lay within the limits of that Tribe; but when it is conſidered that this City ſtood in the Confines of both Tribes, he difficulty will diſappear, for each of them had a hare in it. That part where the old City was, belong'd (as ſome think) to the *Tribe of Benjamin*; and he other Part, wherein *Mount Zion* ſtood, to the *Tribe of Judah*: Or it may properly enough be ſaid, that by *Joſhua's Diviſion* of the Country, *Benjamin* had moſt Right to it, but by the *Right of Conqueſt*, *Judah*; however when it came to be the *Metropolis* of the whole Nation, it was thought to belong to the *Iſraelites* in *common*, and therefore was claim'd by *neither*.

In the Conqueſt of the Land of *Canaan* this City of *Jeruſalem* was firſt taken from the *Jebuſites* by *Joſhua*, who at the Battle of *Gibeon* put to death the King of *Jeruſalem*, and *four* other Kings of the *Amorites* who join'd with him (*Joſh.* x. 23.) from whom he is ſaid to have taken *all their Land*, ver. 24. and conſequently *Jeruſalem*; but the *Iſraelites* not being able preſently to people all the Cities they had taken, the *Jebuſites*, it ſeems, ſome way or other recovered Poſſeſſion of it again; for we find that, after the Death of *Joſhua*, the Children of *Judah* expell'd them from

from it (*Judg.* i. 8.) tho' it appears that the Fort of *Mount Zion* ſtill continued in their hands until the Reign of *David.*

The firſt *warlike Enterprize of David*, after he was made *King*, was to remove theſe imperious Neighbours, and to reduce the *Fort of Zion*, which he attack'd vigorouſly with the Flower of his Army (1 *Chron.* xi. 4.) The Beſieged, it ſeems, imagined their Fortreſs to be ſo impregnable, that, upon *David's* Approach with his Army, they treated him with great Contempt and Scorn; for they told him, *Except thou take away the Blind and the Lame, thou ſhalt not come in hither.* (2 *Sam.* v. 6.) meaning, as the learn'd *Bochart* thinks, that the blind, the lame, and the moſt feeble and cowardly among them, were able to defend it againſt all his Forces; or as others, that except they remov'd the *Images of their Gods*, which they truſted would defend them (and which *David* calls *blind* and *lame*, as having *Eyes but ſee not, and Feet but walk not*, *Pſal.* cxv. 5, 7.) they ſhould not enter that Place; as if they had ſaid, you do not fight with us, but with *our Gods* who will repel you: However *David* ſoon made himſelf Maſter of that *Fort of Zion*, and conſequently of the *Lower Town* which it commanded (2 *Sam.* v. 7.)

From hence the Reader will perceive that *Jeruſalem* conſiſted chiefly of *two Parts*, viz. the *Lower City* which was the ancient City of *Salem* or *Jebus*, and the *upper City*, which ſtood upon *Mount Zion*, call'd afterwards the *City of David* (2 *Sam.* v. 7, 9.) and the *City of God* (*Pſal.* lxxxvii. 3.) The firſt was upon a *riſing Ground*, as well as the *laſt*, but not ſo high, for *Mount Zion* overlook'd it; which accounts for the unhappy ſight which *David* got of *Bathſheba*, when ſhe was bathing in her Garden in the *Lower City*. How theſe two Parts of *Jeruſalem* were ſituated with reſpect to one another, is not agreed upon by the Learned; but it's more probable that *Mount Zion* was

was on the oppoſite Quarter to the other towards the North; ſo it is deſcribed by *David* in theſe words, *Beautiful for ſituation, the joy of the whole Earth is Mount* Zion, *on the ſides of the North, the City of the great King* (Pſal. xlviii. 2.) and alſo by *Iſaiah* (Chap. xiv. 13.) Each of theſe two Parts of *Jeruſalem* was ſurrounded and ſeparated from one another by diſtinct Walls.

Many things are mentioned of *Jeruſalem* by *Joſephus* and other Writers, but they have little or no relation to the *Bible*, which I propos'd to illuſtrate principally in this Work; and therefore ſhall take no other notice of what they mention, than ſo far as they may help to explain the ſacred Text; ſo that I ſhall confine my ſelf chiefly to ſuch Accounts as the *Scripture* affords concerning the Mounts in and about *Jeruſalem*, its Buildings and Palaces, Fountains, Springs, Pools, Gates, Valleys, Fields and Towers.

Mount Zion, as is already obſerved, was the principal Mount within the Walls of *Jeruſalem*; it had ſeveral ſmall Riſings or Tops, beſides that on which *David* built the City call'd by his Name; *Mount Moriah* was one of theſe little Hills upon which the *Temple* was built (2 *Chron.* iii. 1.) and this is the reaſon why the *Scripture* generally puts *Mount Zion* for the *Houſe of God* (*Pſal.* lxxvi. 2. and xxxiv. 7.) tho' ſtrictly ſpeaking the *Houſe of God*, or the *Temple*, was upon *Mount Moriah*, which was one of the little Hills of which *Mount Zion* was compos'd; and for the ſame Reaſon *Mount Zion* (as comprehending *Mount Moriah* where the *Temple* ſtood) is frequently in the *Book of Pſalms* call'd the *Holy Hill of Zion*.

Mount Moriah was famous for the Sacrifice, which *Abraham* was to have offered up to *God* of his Son *Iſaac* (*Gen.* xxii. 2, 14.) and for the Appearance of the *deſtroying Angel*, who there ſhewed himſelf to *David*, when the Plague was laying the Kingdom waſte; which oblig'd that Prince to offer Sacrifices there,

in

in order to appeaſe the Wrath of *God* (2 Sam. xxiv. 18, 19.) and therefore it was that *Solomon* choſe out this Place to build a magnificent Temple upon it, by the expreſs Command of that *God*, who was to come and take up his Abode in it. I ſhall have occaſion to deſcribe this *Temple* more particularly in the *following Book*.

Upon another little Riſing of *Mount Zion* there was a Fortreſs built in After-ages by *Herod*, call'd *Antonia*, in Honour of *Mark Antony*, whoſe Creature he was, and to whom he was indebted for the Kingdom. *Judæa* having become ſubject to the *Roman Government*, there was generally a Garriſon kept in this Fortreſs by the *Romans*; for as the *Temple* (which was a Place of great Strength) commanded the *Lower City*, ſo this commanded the *Temple*. It was from this Fortreſs or Caſtle that *Lyſias* the chief Captain ran to reſcue *Paul* (a *Roman* Citizen) out of the hands of the *Jews*, who had ſeiz'd him in the *Temple*, and deſign'd to put him to death; and it was to this Caſtle that *Lyſias* commanded *Paul* to be carried (*Acts* xxi. 31—38.)

After that *David* had taken from the *Jebuſites* the *Mount of Zion*, he not only built a *Royal Palace* for himſelf, but alſo ſeveral other Buildings, ſo as to riſe to the Largeneſs of a *City*, taking up in After-Reigns the greateſt Part, if not the whole of *Mount Zion*. The Largeneſs of this *City of David* is denoted (2 *Sam.* v. 9.) by this Expreſſion, *David built round about from* Millo *and inward*. This Palace which *David* built for himſelf, and the Palaces which *Solomon* afterwards built not far from this, for himſelf and for the *King of Egypt*'s *Daughter* whom he married (mentioned 1 *Kings* vii.) muſt needs have been very magnificent Structures, ſince they had both the Workmen and Materials ſent from *Tyre*, which at that time ſurpaſs'd all other Nations in the Art of Architecture; and beſides they took up a great many Years

Years in building. *Solomon*, it's ſaid, was *thirteen Years* in building his own Houſe (1 *Kings* vii. 1.)

I find ſome Commentators are of opinion, that the *Houſe* of the *Foreſt of Lebanon* is the ſame with his Palace, which *Solomon* built in *Jeruſalem*; and they pretend that it was ſo call'd only from the *tall Pillars* that ſupported it, which look'd like the *Cedars* in the *Foreſt of Lebanon*; but the contrary is manifeſt, becauſe the *Holy Scriptures* ſpeak of it as a diſtinct Building (1 *Kings* vii. 2.) tho' perhaps it might not be far diſtant from the other, on ſome cool ſhady Mountain, which made it reſemble *Mount Lebanon*. It's an idle Fanſy in others to think that his Houſe was really built on *Lebanon*, ſince we read of *Solomon*'s placing the *golden Shields* that he made in it (1 *Kings* x. 17.) which he ſcarce would have remov'd to the very Extremity of his Kingdom; beſides that, it appears to have been ſomewhere near to *Jeruſalem*; for it is ſaid, That, when *Shiſhak King of* Egypt *came up againſt* Jeruſalem, *he took away all the Shields of Gold, which* Solomon *had made* (1 *Kings* xiv. 25, 26.) ſo that it appears to have been ſome lofty Place near *Jeruſalem* ſurrounded with *tall Trees*, where it is likely *Solomon* dwelt in the Summer, as he did in his Palace on *Mount Zion* in the Winter.

Beſides theſe *Palaces* we read in *Scripture* of the Houſe of *Millo* (2 *Kings* xii. 20.) which is ſaid to be in the *City of David* (2 *Chron.* xxxii. 5.) and therefore was built either on *Mount Zion* or ſome adjacent Place; that this was ſome publick Edifice, I think, may be inferr'd from the Notice that is taken of it among ſome other of *Solomon*'s *publick Buildings*, where the Reaſon of the Tax which he levied upon his Subjects is ſaid to be this, *That he might build the Houſe of the Lord, and his own Houſe, and* Millo, *and the Walls of* Jeruſalem (1 *Kings* ix. 15.) ſo that it appears to be a Building of the ſame *publick nature* with the

the *Houſe of the Lord* and the *Walls of Jeruſalem*; and that it was erected for a publick *Senate-Houſe*, ſeems very probable from the notice that is taken of it in 2 *Kings* xii. 20. where it is ſaid that the *Servants of King* Joaſh *aroſe, and made a Conſpiracy, and ſlew him in the Houſe of* Millo, when perhaps he was come there to conſult about publick Affairs with his *Princes* and *Chief Men*.

In this Part of *Jeruſalem*, call'd the *City of David*, were the *Royal Sepulchres* of *David*, *Solomon*, and ſuch of their Succeſſors as were moſt remarkable for their Piety (1 *Kings* ii. 10. and xi. 43.) ſuch of them as were wicked were not buried there. Of *Manaſſeh* it is ſaid, that *he was buried in the Garden of his own Houſe, in the Garden of* Uzzah, (2 *Kings* xxi. 18.) and the like is ſaid of his Son *Ammon*, ver. 26.

Jeruſalem was ſurrounded on all ſides by ſeveral neighbouring Hills, and ſtood as it were in the midſt of an *Amphitheatre*, for ſo it's deſcrib'd in *Pſal.* cxxv. 2. On the Eaſt ſtood the *Mount of Olives* (*Zech.* xiv. 4.) it's ſaid to be from *Jeruſalem* a *Sabbath-day's Journey* (*Acts* i. 12.) for ſo a Mile was call'd by the *Jews*; becauſe the *Iſraelites Camp* in the *Wilderneſs* was *two thouſand Cubits* diſtant from the *Tabernacle*, that is about a Mile, to which all were oblig'd to repair on the *Sabbath-day* for Worſhip. This *Mount of Olives* had its Name probably from the great Quantity of Olive-Trees that grew there; it had three ſeveral Summits or Tops ranged one after another from North to South; the middle Summit is ſaid to be that from which *our bleſſed Lord* aſcended into Heaven, whereby was literally accompliſh'd what *Zechariah* propheſied of him in the afore-cited Place, *That his Feet ſhould ſtand in that Day upon the Mount of Olives*. The South Summit is ſaid to be that whereon *Solomon* built Temples to the *Gods of the Ammonites* and of the *Moabites* out of complaiſance to his Wives, who were Natives of theſe Countries,

and

and hence it is call'd the *Mount of Corruption* (2 *Kings* xxiii. 13.)

It was to this *Mount of Olives* that *Chriſt* frequently reſorted (*Luke* xxii. 39.) Upon the Top of this Mountain was *Bethany*, where *Lazarus* and his Siſters *Martha* and *Mary* lived (*John* xi. 1.) whom *Chriſt* often vouchſafed to favour with his Preſence at this Place. At the Foot of this *Mount of Olives* was the Village of *Gethſemane*; it was in a Garden belonging to this Village, where *Chriſt* prayed and *ſweat Drops of Blood*, when he was juſt entring upon his Paſſion (*Mat.* xxvi. 36.) and here it was, where he was betrayed and taken by *Judas* (*ver.* 47.) Upon the ſame *Mount of Olives*, in the way betwixt *Bethany* and *Gethſemane*, was the Village of *Bethphage*, from whence our Lord ſet out at his triumphant Riding into *Jeruſalem*, *Mat.* xxi. 1.

On the ſame Side of the City betwixt the *Mount of Olives* and the Walls of *Jeruſalem*, there was a Valley call'd the *Valley of Jehoſhaphat*, mentioned in *Joel* iii. 2. The *Jews* are of opinion that this Valley has from thence its Name, and is the ſame Valley where King *Jehoſhaphat* obtain'd the ſignal Victory over the *Moabites* and *Ammonites* (2 *Chron.* xx.) And many of them conclude from *Joel* iii. 14. that the laſt Judgment will be ſolemnized in this Valley of *Jehoſhaphat*. It was through this Valley that the Brook *Cedron* or *Kidron* did run, over which *Chriſt* went the Evening before his Paſſion, in his way to the Garden of *Gethſemane* where he was ſeiz'd (*John* xviii. 1.) and it was here where *Aſa* and *Hezekiah* burnt the Images and Abominations, which were made uſe of by the Apoſtate *Jews* in their Worſhip, 2 *Chron.* xv. 16. and xxix. 16.

Upon the ſame Eaſt-ſide of *Jeruſalem*, betwixt the Walls of the City and the Brook *Cedron* or *Kidron*, was the Fountain of *Siloam*. It is generally thought to be the ſame with the Fountain of *Enrogel*,

rogel, where *Jonathan* the Son of *Abiathar* and *Abimaaz* the Son of *Zadok* the *High-Prieſt* lay conceal'd, that they might be able to inform *David* of all that ſhould happen at *Jeruſalem*, when *Abſalom* came thither after his Rebellion (2 *Sam.* xvii. 17.) and here *Adonijah* the Son of *David* made a ſplendid Entertainment for the great Men of his Father's Court (1 *Kings* i. 9.) It was from this Fountain that the Pool of *Siloam* (otherwiſe call'd the *Pool of Bethesda*, *John* v. 2.) was ſupplied with Water, to which Pool *our Saviour* ſent the Man that was born blind to waſh his Eyes (*John* ix. 7.) and it's thought that it was near to this Fountain where the *Tower of Siloam* ſtood, which fell upon *eighteen Men*, and buried them in its Ruins (*Luke* xiii. 4.)

To the Weſt of this City there was another Fountain call'd *Gihon*; it was there where *Solomon*, by the ſpecial Order of *David*, was anointed *King* over *Iſrael*, as we read in 1 *Kings* i. 33. *Hezekiah* is ſaid to have ſtopt the upper Water-courſe of *Gihon*, and brought it ſtraight down to the Weſt-ſide of the *City of David* (2 *Chron.* xxxii. 30.) The meaning of which is, that he ordered the upper Channel of this Fountain (which appears to have taken its Riſe upon ſome high Ground) to be conveyed into *Jeruſalem*, that, when the City was beſieg'd, the Enemy might not have the Benefit of its Waters.

On the ſame Weſt-ſide of *Jeruſalem*, juſt without the Gates, ſtood *Mount Calvary*, which we ſuppoſe was the common Place, where Criminals of all kinds were executed: It was on Mount *Calvary* where *our bleſſed Lord* ſuffered on the Croſs (*Luke* xxiii. 33.) and was buried in a Garden near it, belonging to *Joſeph of Arimathea*, where was a *new Tomb* dug out of the Rock (*John* xix. 41.) It was called *Calvary* from *Calvaria*, which ſignifies a *Skull*. The *Syriack* Name of it was *Golgotha*, which ſignifies the ſame thing (*Mark* xv. 22.)

On

On the South-ſide of *Jeruſalem* was the *Valley of Hinnon*, or the *Valley of the Son of Hinnon*, mentioned in *Joſh.* xv. 8. and xviii. 16. This Place was remarkable for the *inhumane* and *barbarous* Worſhip, as well as *idolatrous*, paid to the *Idol-God Molech* (2 *Kings* xxiii. 10. 2 *Chron.* xxviii. 3.) where Parents made their Children paſs through the Fire, that is, be burnt in the Fire by way of Sacrifice to this *Idol*: To drown the dreadful Shrieks of the Children thus ſacrificed, it was uſual to have muſical Inſtruments playing all the while, whence the particular Place where theſe Sacrifices were wont to be burnt, was peculiarly call'd *Tophet* from the *Hebrew* Word *Toph*, which denotes the ſame thing as *Tympanum* in Latin, or *Timbrel* in Engliſh (ſee *Jer.* vii. 31. and xix. 6.) From the cruel burning of Children in this Place, and from a Cuſtom which afterwards obtain'd of keeping a *perpetual Fire*, to conſume the dead Carcaſes and Excrements, which were brought hither from *Jeruſalem*, *our Saviour* alluding to it, calls *Hell* by the Name of *Gehenna*, being a Corruption in the *Greek*, of the Valley of *Hinnon*, which therefore our Tranſlation renders *Hell-fire* (*Mat.* v. 22.)

Near to this *Valley of Hinnon* is to be ſeen (as Travellers inform us) the Spot of Ground formerly call'd the *Potter's-field* (*Mat.* xxvii. 7, 8.) and afterwards *Aceldama* or the *Field of Blood* (Acts i. 19.) being the Field which was purchas'd with the *thirty Pieces of Silver* receiv'd by *Judas* for betraying *our bleſſed Lord*, and which he threw down in the *Temple*, immediately before he hanged himſelf (*Mat.* xxvii. 5.) There is another Valley which the Scripture makes early mention of, *viz.* the *Valley of Shaveh*, which is likewiſe call'd the *King's-dale* (*Gen.* xiv. 17, 18.) Here *Melchizedek* King of *Salem* (or *Jeruſalem*) met *Abraham* in his Return from the Slaughter of *Chedorlaomer*, and brought out Bread and Wine with him; ſo that we may reaſonably conclude it was at no

great diſtance from *Jeruſalem*, and ſome make it the ſame with the *Valley of Jehoſhaphat*.

Beſides the *Tower of Siloam* already mentioned, there are ſeveral other *Towers* ſpoke of in *Scripture*, which contributed to the Strength and Ornament of the City, ſuch as the Tower of *Meah*, and the Tower of *Hananeel* (Nehem. iii. 1.) The *Tower of the Furnaces* (ver. 11.) The Tower which lieth out from the King's high Houſe (*ver.* 25.) The Tower which lieth out unto the *Wall of Ophel* (*ver.* 27.) The Towers at the *Corner-gate* and *Valley-gate* (2 *Chron.* xxvi. 9.)

There are ſeveral of the *Gates of Jeruſalem* recorded alſo in Scripture by their Names, ſuch as the two Gates mentioned in the laſt-cited Text, the *Fiſh-gate* (2 Chron. xxxiii. 14.) the *Sheep-gate* (Nehem. iii. 1.) the *Dung-gate* (ver. 14.) the *Gate of the Fountain* (ver. 15.) the *Water-gate* (ver. 26.) the *Horſe-gate* (ver. 28.) and the *High-gate* of *Benjamin*, which was by the *Houſe of the Lord* (Jer. xx. 2.) but in what Part of the City theſe *Towers* or *Gates* were ſituated is not eaſily determin'd, nor is it very material.

There is a Tradition among the *Jews* that no Houſes were ever *let* or hired in *Jeruſalem*; when the People came thither from all Parts *thrice a Year* in order to celebrate the *three ſolemn Feſtivals* appointed by *Law*, the Houſes were open to all Strangers; they choſe for themſelves of ſuch as they found empty according to their liking, and the Inhabitants took care to furniſh them with all Neceſſaries; which if true, explains *our Saviour*'s ſending to a Man to prepare for his eating the *Paſſover*, who appears to have been a Stranger to him (*Mark* xiv. 12—17.)

The manner of building in *Jeruſalem*, and in all theſe Eaſtern Countries, was to have their Houſes *flat-roof'd*, for the Conveniency of walking in the cool Air, or of laying any kind of Goods upon them. *David* was walking in the Cool of the Evening upon the Roof

Roof of his Houſe, when he ſaw *Bathſheba* waſhing her ſelf (2 *Sam.* xi. 2.) *Rahab* conceal'd the Spies ſent by *Joſhua* upon the *Roof* of her Houſe at *Jericho* among ſome Stalks of Flax, which ſhe had laid there (*Joſh.* ii. 6.) It was upon the Top of the Houſe where *Samuel* ſpoke with *Saul*, when he declar'd, that *God* had choſen him to be *King* (1 *Sam.* ix. 25, 26.) *Abſalom* caus'd a Tent to be pitched on the Roof of *David*'s *Palace*, when he abuſed his *Father's Concubines* (2 *Sam.* xvi. 22.) we find *Iſaiah* ſpeaking of Lamentations and Howlings on the *Tops of Houſes* (*Iſa.* xv. 3. and xxii. 1.) And in later times *Peter* went up to the Houſe-top to pray, (*Acts* x. 9.)

This ſhews the Reaſon of that Law, which ordered *Battlements* to be made round about the Roofs for leaning upon, and to prevent any from falling off the Roofs (*Deut.* xxii. 8.) and this explains that Expreſſion of *our Saviour's*, when ſpeaking of publiſhing his Doctrine, he ſays to his *Diſciples*, *What ye hear in the Ear, that preach ye on the Houſe-tops* (*Mat.* x. 27. *Luke* xii. 3.) that is openly and avowedly; for each Houſe being flat in the Roof, was like a *Scaffold*, where they could make themſelves heard afar off. The Stairs by which they went up to the Roof of the Houſe, and their upper Chambers, were generally without Doors; ſo that People could come down from the Roof without going into the Houſe; which illuſtrates that Paſſage of St. *Matthew* where he ſays, *Let him which is on the Houſe-top not come down to take any thing out of his Houſe* (*Mat.* xxiv. 17.) that is to ſay, Let him fly without ſtaying ſo much as to go in at the Doors of his Houſe.

In theſe *flat Roofs* there was generally an *Opening* or *Lattice*, being a *checquer'd Window*, through which the Sky-Light was conveyed downwards to the Houſe below; it was probably through one of

theſe that King *Ahaziah* fell (2 *Kings* i. 2.) for the Roof was ordinarily reckoned the *upper Chamber*, on which it was cuſtomary to lie in theſe hot Countries; ſo that *Ahaziah* walking careleſly might happen to fall down; and very likely it was by one of theſe *open Lattices* in the *Roof*, that the Man taken with a Palſy was let down from the *Houſe-top* in his *Couch* into the Room where *our Saviour* was, when he could not have Acceſs another way (*Luke* v. 18, 19.)



THE

THE Scripture Hiſtory of the *Jews*.

BOOK III.

Of the Eccleſiaſtical or Religious Government of the JEWS.

CHAP I.

Containing ſome general Reflexions upon the Jewiſh Religion *and* Ceremonies.

WHEN the Darkneſs of *Idolatry* had overſpread the face of the Earth, it pleas'd *God* to chooſe *Abraham* and his Poſterity for his *peculiar People*, that he might receive theſe Duties of Obedience at their hands, which ought to have been equally paid to him by all the reſt of Mankind, as *Creatures* to their great *Lord* and *Creator*: This was no more than what *God* had done before in other Ages of the World, in order to preſerve to himſelf a *Church*, by ſelecting ſome, and ſeparating them from the other *ungodly Race of Mankind*; thus the Children of *Seth* were *God's viſible Church* and People in the *Antediluvian*

World, and were for this Reaſon ſtiled the *Sons of God* (*Gen.* vi. 2.) And we find the Children of *Shem* and *Japhet* after the Flood, were ſeparated from the Profane Offſpring of *Ham* (*Gen.* ix. 26, 27.)

In this matter we cannot, with the leaſt Colour of Juſtice, quarrel with the ſovereign Will and Pleaſure of *God* any more than we can find fault with the like Diſtinctions of *Love* and *Hatred*, *Superiority* and *Subjection* among *Men*, which we may daily obſerve in all the Stations of Life *ſupreme* and *ſubordinate*; and if Man, who holds his *Dominion* and *Authority* upon the Tenure of his *Life* only, claims this Privilege without controul, how much rather ought we to ſubmit to the Will of *God* in this, when the Preſervation of the *true Religion*, and perhaps the well-being of this *lower World* depended upon this Choice, through the Succeſſion of many Ages to come? If all did enjoy the ſame Favours of the *Deity*, there would be no Subordination of *Beings*, which is the great Beauty of the Creation. *God* in his *political Providence* has made ſome Beings *Vegetables*, others *Animals*; of the Animals, ſome *Brutes*, ſome *Men*; among Men ſome wiſer, richer and more exalted than others; and why then ſhould we ſay any thing againſt the ſupreme and ſovereign *God* in his *ſpiritual Providence*, for the many Diſtinctions of this kind obſervable in the World. Perſons would not be ſo apt to praiſe *God* for the Benefits they enjoy, if all enjoyed the ſame in *common* with them; the *Univerſality* of a Favour takes off the edge of People's Obligation, and conſequently of their *Gratitude*.

It was therefore the Effect of infinite Wiſdom and Goodneſs when the reſt of the World were fallen into *Idolatry*, for *God* to ſet apart the Family of *Abraham* as the Stock of the *Jewiſh Race*, that he might in them preſerve the *true Religion*, which otherwiſe was in danger of a *total Declenſion*; in the doing of this he tied up this People to his Worſhip, ſo as to regulate almoſt

almoſt every thing that concern'd them; for beſides the Ceremony of *Initiation* by *Circumciſion*, and the many different *Sacrifices* appointed by the *Levitical Law*, there were Regulations concerning *Waſhings*, *Meats*, *Drinks*, the *Obſervation of Days*, and ſuch like. A conſiderable Portion of the *Old Teſtament* is employed about theſe; and therefore it muſt be worth while for any that has a Reverence for the *Bible*, to inquire into the meaning of ſuch Inſtitutions; for theſe *Ceremonial Laws* are the *Jewiſh Canon Law*, directing them what Rites and Uſages were to be obſerv'd in their *Religious Worſhip*.

I own indeed that, before the Promulgation of this *Ceremonial Law* from *Mount Sinai*, many of theſe Rites that the *Iſraelites* were commanded to obſerve, did obtain even from the *beginning of time*. The Inſtitution of *Sacrifices* was no doubt as old as *Adam*, tho' we find no Precept expreſly commanding it. *Adam* and *Eve* were clothed with the Skins of Beaſts (*Gen.* iii. 21.) which were moſt probably ſlain in *Sacrifice*; for till after the *Flood* no other Food was allowed, but the *Fruits* of the Earth, as was formerly obſerved, and is apparent by comparing *Gen.* i. 29. with *Gen.* ix. 3, 4. We read alſo of the Sacrifices of *Cain* and *Abel*, and afterwards of *Noah* and *Abraham*; the laſt was upon the point of offering up his *own Son*, and that by the expreſs Command of *God* himſelf. The bloody Rite of *Circumciſion* was injoin'd to *Abraham* and his Poſterity as the Badge of the Covenant betwixt *God* and him (*Gen.* xvii. 9—15.) for which Reaſon it is called the *Covenant of Circumciſion* (*Acts* vii. 8.) and the *Sign of Circumciſion* (*Rom.* iv. 11.) Beſides all which it appears that the *Patriarchs* us'd alſo certain *Ceremonial Luſtrations* and *Purifications*, as may be gathered from *Gen.* xxxv. 2, 3. where *Jacob* ſays to his Houſhold, *Be clean and change your Garments, and let us ariſe and go up to* Bethel.

However

However at the *ſecond Inſtitution* of the *Ceremonial Law* under *Moſes*, theſe Rites were loaded with many Additional *Ceremonies*; the number of which was ſo vaſtly increas'd thereby, that their Worſhip became all *gay* and *pompous*, which, while they were in force, ſerved to anſwer many wiſe and great purpoſes; and tho' this Inſtitution is now aboliſhed, and of no great uſe in the *Chriſtian Church*, yet we ought not, with ſome of *our modern Scoffers of Religion*, to look upon the *Ceremonial Law* as abſurd, and unworthy of a *Divine Lawgiver*, ſince it will appear from what follows, that the *Emblematical* Repreſentations of this Part of the *Jewiſh Law* were the very Ground-work of the Goſpel; and therefore it's a bad way to ſupport *Chriſtianity* by undermining and deſtroying the very Foundations of it.

Some of the *Jewiſh Doctors* are indeed of Opinion, that there was no Reaſon to be given for the *Ritual Law*, and that it was wholly to be reſolved into the *ſovereign Will* and *Pleaſure of God*, and as the arbitrary Commands of an *abſolute Monarch*. Thus far I think it may be acknowledg'd, that tho' neither we, nor they who received the *Ceremonial Law*, ſhould be able to account for all the Laws thereby injoined, yet the Will and Appointment of *God* was Reaſon enough to determine the Obedience of thoſe who were commanded to obſerve them; and as *God* thought fit to try the Obedience of our *firſt Parents* by the Fruit of one ſingle Tree, ſo he had the ſame Right to injoin a Compliance from the *Iſraelites* with his Will, by impoſing theſe Rites upon them, and by requiring their Submiſſion to them, tho' the Reaſons for ſuch an Inſtitution might not ſo clearly appear.

To this purpoſe that Expreſſion of the *Apoſtle* is remarkable, *Before Faith came* (that is before the Goſpel-State) *we were kept under the Law, ſhut up into the Faith that ſhould afterwards be reveal'd* (Gal. iii. 23.) where he compares the *Ceremonial Law* to a ſtrict Watch

Watch or military Guard ſet upon the *Jews* by one who had Authority ſo to do; it was that which impriſon'd and ſhut them up, and confin'd them in their Obedience by this ſevere Diſcipline of *Rites* and *carnal Ordinances*. The *Church* was then in its *Nonage* and *Infancy*; and as *Parents* ſometimes preſcribe to their *Children* ſuch and ſuch Services, the deſign and end of which they do not underſtand, ſo *God* in like manner dealt with his People at that time; and as the Compliance of Children in this Caſe is acceptable and pleaſing, and of uſe to train them up to *Subjection*, ſo doubtleſs it was in theſe Inſtitutions of *Religion*. To this purpoſe St. *Paul* compares the *Jews* to an Heir under a *Tutor* or *Governor*, until the time appointed by the Father, during which time they were under *the Bondage of the Law, until the Fulneſs of time came* (Gal. iv. 1—5.)

Though many of the *Jews* knew not what *God* intended by ſome of the *Ordinances* eſtabliſh'd among them, yet they all knew they were the *Laws* and Preſcriptions of their ſovereign and wiſe *Creator* and *Governor*, and conſequently that their Obedience would be acceptable to him and profitable to themſelves. There was a great deal of this in *Abraham's Faith* and *Obedience*, for which he is ſo juſtly celebrated, and mentioned with ſo much Honour and Applauſe in the *holy Scriptures*, and in the *Church of God* to this day. If we conſider the *Ceremonial Law* in this view, it's ſtill uſeful even to us, as it affords us an important Admonition, to be ſubject to the Will of *God* in all things, even when we do not clearly apprehend his particular Deſign therein; and tho' his *Laws* do generally carry a ſufficient Evidence of their Reaſonableneſs, and we perhaps are convinc'd of their beneficial and comfortable Tendency, yet when it is otherwiſe, his *Will* is Reaſon enough; and indeed the more we are diſpos'd even to an implicit ſubjection to the *Will*

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of God, the more Excellency there is in our *Faith* and *Obedience*, as there was in that of *Abraham*'s.

But I am far from thinking that this was the main Deſign and Tendency of theſe *Divine Preſcriptions*; for it's evident that the chief and principal *Scope* of all the *Ceremonial Rites*, was to typify and prefigure the *Meſſiah* and the *Goſpel-State*. This was the thing principally intended by all the *glorious Apparatus* and *gay Services* of the *Ceremonial Law*, which were the Study and Employment of the *Church of God* for ſo many *hundred Years*; thereby to raiſe in us high Notions and an auguſt Idea of *Chriſt* and the *Chriſtian Religion*. To this the Glory of the *Jewiſh Temple* and all the Services of it referred, and in this did they iſſue and terminate, even to proclaim *Chriſt*, and uſher him into the World with the greater Pomp and Grandeur. St. *Paul* calls the meer outward and *Ceremonial* Appointments, conſidered by themſelves, *weak and beggarly Elements* (*Gal.* iv. 9.) whereas the *Law* conſidered with this ſpiritual Intention of it, he calls *holy*, *juſt* and *good* (*Rom.* vii. 12, 14.) Let us therefore judge of the ſtructure by the Greatneſs and Magnificence of ſuch a Foundation, and thank *God*, that we are now under a more ſpiritual and more excellent Diſpenſation.

The *Jews* had been bred up from *Abraham's time* not only in the general notion of the *promiſed Seed*, in whom all the Nations of the Earth were to be *bleſſed*, but alſo in the earneſt Deſire of it, and in the great Expectations which they and their Nation were to reap by it; on which Account they valued themſelves upon their being the *Seed of Abraham*, of whom the *promiſed Saviour* was to deſcend: For this Reaſon *God* was pleas'd to preſerve the Memory of this *great Bleſſing* among the Poſterity of *Abraham*, and of the Qualifications neceſſary to ſuch as ſhould be Partakers of the Benefits thence ariſing, by *Hieroglyphick* Repreſentations of the *Meſſiah*. This way of Inſtruction

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was very proper for this carnal People, the Groſſneſs of whoſe Underſtanding made them incapable of receiving a more ſpiritual Diſpenſation: It was what they had been accuſtomed to in *Egypt*, where, as in moſt of the *Eaſtern Nations*, the uſe of *Emblems* and *Hieroglyphicks* was very common and well underſtood, and the Meaning of them as eaſily interpreted as we do thoſe *Pictures* that repreſent to us the *Paſſions*, the *Senſes*, and the *Seaſons of the Year*; ſo that by the Figure of theſe *legal Ceremonies* a more *lively Idea* was conveyed to their Minds, and the Memory of that Promiſe was more effectually preſerv'd. St. *Paul* informs us, that the *Jewiſh Law* was but an imperfect Diſpenſation from the very firſt, *and was added only becauſe of Tranſgreſſions, until the Seed ſhould come to whom the Promiſe was made* (*Gal.* iii. 19.) by which it's inſinuated, that it was rather a *Toleration*, (becauſe of their groſs Ignorance and Carnality) than an *Eſtabliſhment*: He alſo calls the *Law* a *Schoolmaſter to bring us unto Chriſt*, (*ver.* 24.) and *a Shadow of good things to come, which could never, with theſe Sacrifices that were offered, make the Comers thereunto perfect* (*Heb.* x. 1.)

Theſe *Ceremonial Laws* then were in effect the Rudiments of the *Jewiſh Religion*, and theſe *Typical* Repreſentations of the *Meſſiah* were wiſely adapted to the mean Capacity and *Nonage* of that *Church*: The Prophet *Hoſea* ſays, *When God called* Iſrael *out of* Egypt, *he was then a Child* (*Hoſ.* xi. 1.) and therefore *God* dealt with them according to the Weakneſs and Shallowneſs of ſuch a State; and thus we ſee he allured them at firſt by the Promiſe of a Land flowing with *Milk* and *Honey*, a *Promiſe* perfectly ſuited to the *State of Children*. Earthly and carnal things, and the Conveniencies of a preſent Life, were the Promiſes chiefly propounded by *God* to the *Jews*, thereby to draw them on gently and by degrees to *Obedience*; and theſe *Typical* Repreſentations of the *Meſſiah* pleas'd their *childiſh Fancies*,

Fancies, and at the ſame time gave them a lively Aſſurance of a *Promiſe of better things* when the *Fulneſs of time ſhould come*; ſo that the *Moſaical Laws* were as ſo many *Frames* and *Props* which ſupport an *Arch* till it is finiſh'd and can ſtand alone, after which the Supporters are remov'd and are of no uſe to the Building.

In order therefore to illuſtrate this Point, *viz.* that the *Jewiſh Ceremonies* were chiefly intended to typify the *Meſſiah*, and to prefigure the more perfect *Diſpenſation of the Goſpel*, I ſhall conſider ſome of them with that View, particularly that *grand Article* of their *Sacrifices*, which was a glorious *Prefiguration* of *Chriſt*, and of that *Atonement* which he was one Day to offer up for the Sins of the World by the Sacrifice of himſelf. Theſe were ſo many previous Repreſentations of the *Death* of *Chriſt*, and the Effuſion of his Blood, whereby the *Redemption* of Mankind thereby purchaſed was exhibited *every Day* in the ſeveral Oblations of the *Tabernacle* and *Temple*.

The primary Intention and Deſign of *Sacrifices* was certainly to ſubſtitute the *Life* of the Beaſt in the room of the *criminal Soul* of the *Sinner*: This is clearly intimated to us, *Levit.* xvii. 11. where it is ſaid, that *the Life of the Fleſh* (that is, the vital Spirits) *is in the Blood, and I have given it to you upon the Altar, to make an Atonement for your Souls, for it is the Blood that maketh an Atonement for the Soul.* Upon this is founded the *Law* which forbids the *Eating of Blood* (*Gen.* ix. 4.) becauſe the *Blood* was expreſly appropriated by *God* for this ſpecial Purpoſe of *atoning* for the Sins of the *Sacrificer*: Man by *Sin* deſerved *Death*, and in order to ſatisfy in ſome meaſure the *Divine Juſtice*, it pleaſed *God* to accept of *Animals under the Law* in place of the *Offender*; and theſe *Sacrifices* gave the *Jews* a daily Lecture of the *Deſert of Sin*.

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It is acknowledged that *Sacrifices* had no natural Aptitude to expiate Guilt, in which Senſe the *Apoſtle* affirms, *That it is not poſſible that the Blood of Bulls and of Goats ſhould take away Sins* (*Heb.* x. 4.) that is to ſay, they did not by Virtue of any Worthineſs in themſelves atone for any thing, they did not pacify *God's Anger*, ſatisfy his Juſtice, and take away Sin by their own Force and Efficacy; but as the *Apoſtle* afterwards explains it, they were ſatisfactory to *God*, only as they were *Figures* and *Repreſentations* of that *Univerſal Sacrifice*, which in the *Divine* Intention *was ſlain from the Foundation of the World*, and which in the Fulneſs of Time came down from *Heaven*, to make Satisfaction for the *Sins of Mankind*; ſo that theſe *Sacrifices*, when piouſly and devotely offered up by *Faith* in the great *expiatory Sacrifice* of the *Meſſiah* (of whom they were only Shadows and Types) were accepted by *God* for the Pardon and Remiſſion of Sin.

Without having our Minds prepoſſeſs'd with this Truth, that theſe *Sacrifices* were only as ſo many *viſible* and *typical* Repreſentations of the *Meſſiah*, this great number of *Victims* and *Ceremonies* would have been unworthy of *God*, and the *Tabernacle*, and *Temple of Jeruſalem*, would look like *Slaughter-houſes* fit to inſpire Men with a diſtaſte of *Religion* rather than with ſincere Acts of Devotion. *Chriſt* died as it were in a Figure, and hung upon the Croſs as often as the Sacrifices were offered upon the *Altar:* The *Jews* had the Earneſt of him in their Hands by their *daily Sacrifices* and other Services; and many *hundred Years* after we had the thing itſelf, and have ſeen the Salvation of *God*; ſo that the ſame *Rites* and *Shadows*, which directed their *Faith to Chriſt*, confirm *our Faith in him.*

In like manner whether we conſider the ſeveral *Qualifications* of the *Sacrifices under the Law*, or the ſeveral *ſorts* of them, we ſhall evidently ſee that all of them

them were *Types* and *Prefigurations* of *Chriſt*: The things required in a *Jewiſh Sacrifice* were, that it ſhould be *without Blemiſh*, ſhould be publickly *preſented* before the *Congregation*, and have the *Iniquities of the Sinner laid upon it*; now with relation to theſe *our Saviour* is ſaid to be *a Lamb without blemiſh and without ſpot* (1 *Pet.* i. 19.) and to be *holy, harmleſs, undefiled, and ſeparated from Sinners* (*Heb.* vii. 26.) That he might *ſanctify his People*, he is ſaid to have ſuffered *publickly without the Gate* (*Heb.* xiii. 12.) The laying their Hands upon the Animal to be ſacrificed, ſignified their laying their Sins upon it: and ſo *Chriſt* is ſaid to have *born our Sins upon the Croſs* (1 *Pet.* ii. 24.) and that *He who knew no Sin, became Sin for us, that we might be made the Righteouſneſs of God in him* (2 *Cor.* v. 21.)

If we look to the ſeveral ſorts of *Sacrifices* appointed under the *Law*, we ſhall ſoon perceive that they all lead us to *Chriſt*; for he was the *Treſpaſs-offering* in that he was *made Sin for us*; *the Peace-offering*, becauſe he *made Peace by the Blood* of his Croſs (*Col.* i. 20.) the *Meat* and *Drink-offering*, for *his Fleſh is Meat indeed, and his Blood is Drink indeed* (*John* vi. 55.) He is the *Scape-goat*, for he hath *taken away the Sins of the World* (*John* i. 29.) and the *Paſchal-Lamb*, for *Chriſt our Paſſover is ſacrificed for us* (1 *Cor.* v. 7.)

But to be more particular with reſpect to the *Paſſover* and the *Paſchal-Lamb*, there was nothing in all the *Ceremonial* Part of the *Jewiſh Worſhip* which typified *Chriſt* in ſo lively a manner as that; for as the *Paſſover* was inſtituted to be an *annual Memorial* of the miraculous Deliverance of the *Iſraelites* from their *Egyptian Bondage*, ſo it eminently typified the *immaculate Lamb of God*, and Man's *ſpiritual Deliverance* from the *Bondage* of *Sin* and *Hell*. In the 12th *Chapter of Exodus* we read of the firſt Inſtitution of the *Paſſover*, and there we have a particular Account of all the Rites and Obſervances belonging to it: A

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Lamb was made choice of in the *Paſſover* (*ver.* 3.) which was a fit Emblem of *Chriſt*, as he was *innocent*, *meek*, *patient*, and *obedient*; and therefore the *Evangelical Prophet* ſays, *He is brought as a Lamb to the Slaughter*, &c. (*Iſa.* liii. 7.) It was to be *without blemiſh* (*ver.* 5.) Now *Chriſt* was the only Perſon of all Mankind that was ſinleſs, *He did no Sin, neither was Guile found in his Mouth* (1 *Pet.* ii. 22.) The *Paſchal-Lamb* was to be a *Male*, thus *Chriſt* was *Man* as well as *God*: It was to be *a Lamb of the firſt Year*, ſuch was *Chriſt*, for he was crucified when he was but *three and thirty Years old*, in the full Strength and Vigour of his Age; it was to be taken out of their *own Folds* (*Deut.* xvi. 2.) ſo *Chriſt* was of the Tribe of *Judah*, and of the *Seed of David*. The *Paſchal-Lamb* was to be *ſlain and eaten in the Place where the Lord ſhould chooſe to place his Name*, as in the laſt-cited Text; this was afterwards *Jeruſalem*; thus *Chriſt* ſuffered there.

Moreover the *Paſchal-Lamb* was to be kill'd in the *Evening*, that is, (as I ſhewed elſewhere) *between the two Evenings*, *viz.* from the firſt declining of the Sun from its *Noon-tide Point* and its *ſetting*, which anſwers to the *ninth Hour* or *three* in the Afternoon; and then did this *Son of Righteouſneſs* leave this World (*Mark* xv. 34.) The ſprinkling of the Blood on the *Door-poſts* denotes the particular Application of the *Blood* of *Jeſus*, and the Virtue of his Paſſion when laid hold upon by a *lively Faith*. The *Paſchal-Lamb* was to be eaten, and ſo *Chriſt* uſes this Language, *Take, eat, this is my Body* (*Mat.* xxvi. 26.) The roſting of the *Paſchal-Lamb* with Fire expreſſes fitly the Extremity of *Chriſt's Sufferings* under the *Flames of God's Anger*; he was *wounded for our Tranſgreſſions, he was bruiſed for our Iniquities* (*Iſa.* liii. 5.) Afterwards the *whole Lamb* was to be eaten (*ver.* 10.) which imports that *Chriſt* muſt be wholly and completely receiv'd by Faith; none of it was to remain till *next Morning*, ſo

Chriſt was taken down from the *Croſs* that *ſame Even-ing* he was crucified: It is ſaid further (*ver.* 46.) that they were not to break a Bone of the *Paſchal-Lamb*, which wonderfully agrees with *our Saviour*; for we are told that *Divine Providence* ſo ordered it, that, tho' the Soldiers broke the Legs of thoſe that were crucified with *Chriſt*, yet they broke not his Legs (*John* xix. 33.) and to add no more it was to be eaten with *bitter Herbs* and *unleavened Bread* (*ver.* 8.) the ſpiritual Meaning whereof was, that we ſhould celebrate *our Evangelical Paſſover* with godly Contrition and Sorrow, and with a ſincere and hearty Repentance; and for that Reaſon the Apoſtle when he tells us That *Chriſt our Paſſover is ſacrificed for us*, he immediately adds, *Let us therefore keep the Feaſt not with old Leaven, neither with the Leaven of Malice and Wickedneſs, but with the unleavened Bread of Sincerity and Truth.*

What a manifeſt *Type* of *our Lord* and *Saviour* was the *Jewiſh High-Prieſt*, the Author to the *Hebrews* has declar'd in more Inſtances than one: The *Jewiſh High-Prieſt* was the only *Man* who was permitted to enter into the *Holy of Holies*, and the *Apoſtle* tells us That we have ſuch a *High-Prieſt*, *who by his own Blood entred in once into the holy Place, having obtain'd eternal Redemption for us* (*Heb.* ix. 12.) which he explains (*ver.* 24.) *Not to be into the holy Places made with Hands, but into Heaven it ſelf, there to appear in the Preſence of God for us.* The *High-Prieſt* offered a ſolemn expiatory *Sacrifice* once a Year, ſo *our Lord appear'd once in the end of the World to put away Sin by the Sacrifice of himſelf* (*ver.* 26.)

The *Tabernacle* it ſelf was a Type alſo of *our Redeemer* dwelling in our Nature; for St. *John* tells us *That the Word was made Fleſh and dwelt among us* in a Tabernacle (*John* i. 14.) The *Altar of Burnt-offerings* in the Court, fitly typified the *Croſs* upon which *Chriſt* our great expiatory Sacrifice ſuffer'd

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(*Heb.* xiii. 10.) The *Altar of Incenſe* denoted *our Lord's powerful Interceſſion* for us in his exalted State of Glory, whereby he makes *our Prayers* aſcend as a ſweet Savour in the Sight of *God*. The *Braſen Laver* in which the Prieſts waſhed, and the *Shew-bread* which they eat, repreſent the two Sacraments of *Baptiſm* and the *Lord's Supper*. The *Candleſtick* and *Lamps* ſignify *Chriſt* and his *Apoſtles*, who are the true Light of the World. The *Ark*, as it repreſented the *Divine Preſence*, ſo it was a Type of *Chriſt Incarnate*. The *Teſtimony in the Ark* was a Symbol of the *Goſpel Revelation* which *Chriſt* promulgated, and which was *founded upon better Promiſes* than that of the Law; and laſtly the Satisfaction made to *Divine Juſtice* by the Death of *Chriſt* is our true propitiatory or *Mercy-ſeat*, by which we have Acceſs to the *Throne of Grace* with all boldneſs, the *Cherubims* denoting the conſtant Protection of *God* over his *Church*.

Now as theſe Parts of the *Ceremonial Law* typified the Perſon and Offices of *Chriſt*, in like manner the other Parts of it were plain *Symbols* of his *Holy Doctrine* and *Inſtructions*, and pointed out that *inward Purity* and *virtuous Behaviour* which the *Goſpel-ſtate* required. *Circumciſion* refers to the inward Mortification of Sin, and was deſign'd to teach the Neceſſity of it, and the Diſregard we ought to have of all ſenſual Enjoyments; hence it is, that *Moſes* himſelf expounds this *Law* in a moral Senſe, when he commands the Children of *Iſrael* to *circumciſe their Hearts* (*Deut.* x. 16.) that is, to turn off all vile and impure affections lodg'd there; and ſometimes there is mention made of the *Circumciſion* of the *Lips* and of the *Ears*, plainly implying this *Rite* to be an *Emblem* of *Spiritual Purity*.

Their various *Waſhings* and *Purgations* did ſignify to them their *Defilement by Sin*, and the Neceſſity of inward and outward *Sanctification*; this was the thing pointed at by thoſe Laws, which commanded *bathing*

and *waſhing* of *Clothes* after having touch'd a *dead Body*, or an *unclean Creature*; hence proceed the *Puri-fications* of Veſſels by Water and by Fire, of *Houſes*, of *Women after their lying in*, *&c.* The appointing of this outward Cleanlineſs was alſo to be a Sign and Memorial to the Perſon coming into the Preſence of *God*, what the inward Temper and Complexion of his Mind ſhould be; and therefore we find the *Royal Pſalmiſt* in alluſion to this, declaring his pious Pur-poſe, *I will waſh mine Hands in Innocency, and ſo will I compaſs thine Altar* (*Pſal.* xxvi. 6.)

We have in the 12th Chapter of *Leviticus* the Law concerning the *Purification of Women*, wherein it is ordain'd that a Woman, after bearing of Children, ſhould continue for a certain number of Days in a State, which the *Law* term'd *unclean*; for the *ſeven firſt* Days all Converſation or Touching polluted them that approach'd her; and for *three and thirty* Days more (which in all amounted to *forty*) ſhe was ſtill, tho' in an inferior degree, reputed *unclean:* At the expiration of theſe *forty Days*, if her Child was a Son (for the Time was double for a Daughter) ſhe was commanded to bring a *Burnt-offering* and a *Sin-offering*, which wiped out the Stain that the Law had laid up-on her, and reſtor'd her to all the Purity and Privi-leges ſhe had before; ſo that theſe *Sacrifices* plainly pointed out the Intention of this Law concerning the Defilement and Purifications of Women in the Caſes above-mentioned. To this Law of *Purification* even the *bleſſed Virgin* herſelf ſubmitted, tho' the *myſtical* and *moral* Part of it had nothing to do with her, the *miraculous Conception* having ſet her quite above any Obligation to the Law of *Impurity*, not having par-taken in any degree of the *Infirmities* and *Pollutions* common to other *Births*; but as her being the *Mother of a Son* was ſufficiently known, (tho' the manner of her being ſo was a Secret at that time) it was fit ſhe ſhould ſubmit to the Ceremonies expected from her having

having been in the Eye of the World under the ſame legal Incapacity as other *Iſraelitiſh Women.*

But of all the *legal Ceremonies* there are none which do in ſo bright and lively a manner repreſent to us the *Deformity* and *Pollution of Sin*, and the Care which every one ought to take of getting rid of the Guilt thereby contracted, as the variety of *Luſtrations* appointed to be us'd by the *Leper* before he could be reſtor'd to the Privilege of an *Iſraelite*, of which mention is made in *Levit.* xiii. *Leproſy* was a Diſtemper very common among the *Jews*, which rendred the Perſon tainted with it extremely *loathſom* and *deform'd.* In hot Countries it was of all Diſtempers the moſt ſpreading in the Body, and the moſt contagious to others; but then with regard to the Notions of the *Jews* and their Law concerning it, it was ſtill more deteſtable; for it ſeparated the Perſons infected with it from all *Civil* and *Religious Communion*; it diſtinguiſh'd him by all the outward Significations of Sorrow and Shame, and was generally looked upon as a *Plague* inflicted by *God* for ſome *enormous Crime*, and therefore the very Attempt to cure it by *Medicine* was eſteem'd an *impious Preſumption*, and on theſe ſeveral Accounts it was dreaded as the higheſt of all *legal Pollutions.*

The *Jews* had two ſorts of *Waſhings*, one of the whole Body call'd *Immerſion*, the other of the Hands or Feet, call'd *dipping* or *pouring of Water*; the former was us'd by the *Prieſts* at their *Conſecration*, and alſo by the *Proſelytes* at their *Initiation*; the latter was of every Day's uſe. To theſe *our Saviour* ſeems to refer (*John* xiii. 10.) intimating, by being *wholly waſh'd*, that a Man that had become a *Diſciple of Chriſt*, and ſo renounced the Sins of his former Life. He that had done ſo was ſuppoſed to be wholly waſh'd, and need never to be waſh'd again, in imitation of the Ceremony of *Initiation*, which was never repeated among the *Jews*: All that was needful in that Caſe was the

dipping or *rinſing* of the Hands and Feet, agreeably to the *Jewiſh Ceremonies* in that behalf; thereby pointing out the daily Miniſtry of the *Word*, and of the Grace of *God*, which ſerve to ſtrengthen us in *our Duty*, and wipe off the daily Frailties and Imperfections of our weak Nature after *Converſion*.

That theſe external Rites and Ceremonies which *God* appointed as *temporary Laws*, were never intended by him as the *Sum of Religion*, in which the *Jews* were to *reſt*, without performing other Works of a more ſubſtantial Nature, pointed out by theſe Ceremonies, is evident from the whole Tenor of the *Old Teſtament*; for we ſee that *God* took all proper Opportunities to let the *Jews* underſtand, that what he chiefly deſir'd, and the thing which was really and truly moſt acceptable to him, was a *pure, innocent Heart*, a *Life of Righteouſneſs, Juſtice and Charity*; and accordingly their *Prophets* were continually putting them in mind of theſe important Truths. Thus *Samuel* ſays to *Saul* (who, contrary to *God's Command*, had ſaved the Sheep and Oxen of the *Amalekites*, under pretence of ſacrificing with them) *Hath the Lord as great Delight in Burnt-offerings and Sacrifices, as in obeying the Voice of the Lord? Behold to obey is better than Sacrifice, and to hearken than the Fat of Rams* (1 *Sam.* xv. 22.) To this purpoſe are theſe Expreſſions of *David*, in *Pſal.* xl. 6, 8. and l. 9, 14, 23. and li. 16, 17. And *Solomon* makes it a *proverbial Maxim*, That *to do Juſtice and Judgment is more acceptable to the Lord than Sacrifice* (*Prov.* xxi. 3.)

God himſelf teſtifies the *Diſtaſte* he had with the *Immolation of Animals*, as ſoon as the *Jews* came to regard and practiſe it, without a view to the *moral Duties* which they typified, thinking thereby to juſtify themſelves by the Abundance of theſe kind of Devotions. *To what purpoſe* (ſays he) *is the Multitude of your Sacrifices unto me?* &c. (Iſa. i. 11.) *bring*

o more vain Oblations (ver. 13.) after which he adds ver. 16.) *waſh ye, make ye clean, put away the evil f your Doings, ceaſe to do Evil, learn to do well, ek Judgment, relieve the oppreſs'd*, &c. And another minent *Prophet* introduces the *Lord* expreſſing himelf upon the ſame occaſion in theſe Words, *Thus ith the Lord of Hoſts, the God of* Iſrael; *Put your urnt-offerings unto your Sacrifices and eat Fleſh* take all your Sacrifices and eat them your ſelves, he only way they are like to do you any Service) *for I ake not unto your Fathers concerning Burnt-offerings Sacrifices* (that being only an *Indulgence*, the Streſs f their Duty did not lie there) *but this thing comanded I them, ſaying, obey my Voice* (Jer. viii. 21.) or we muſt always remember, That the *moral Law*, o which their Obedience in this and other Paſſages f *Scripture* refers, was delivered from *Mount Sinai* ome time before the *Ceremonial Law*, which was alſo elivered by *God* from the ſame Place.

To this purpoſe alſo is that Expreſſion in *Hoſea*, *I deſir'd Mercy and not Sacrifice, and the Knowledge f God more than Burnt-offerings* (Hoſ. vi. 6.) And o this Declaration it is, that *our bleſſed Lord* refers he *cenſorious Phariſees* in the *Goſpel* (*Mat.* ix. 13.) Of the like Import is that Paſſage in *Micah* vi. 2, 6, , 8. And in ſupport of this great Truth, *viz.* That all the *Jewiſh Ceremonies* pointed out to us, *ward Holineſs* and *Purity of Heart*, the *New Teſtaent* echoes to the *Old*, even out of the Mouths of uch, who were not yet thorough Converts to *Chriſt's Doctrine*; for even one of the *Scribes* could ſay, That or a Man *to love God with all his Heart*, &c. *and to ove his Neighbour as himſelf, is more than all whole Burnt-offerings and Sacrifices* (Mark xii. 33.) And hus did the *Jewiſh Ceremonies* typify *Chriſt* and the *Purity of the Goſpel State.*

Another great Deſign of them ſeems to be, to preerve the *Jews* from falling into *Idolatry* (which at he time of delivering them this *Ceremonial Law* had

overſpread the whole World) and to keep them cloſe to the Service of the *true God*, by a *peculiar Worſhip* of his own Appointment: Had not *God* thus ordain'd ſo many Rites and Ways of *Worſhip* of his own chooſing, together with the *Time*, *Place*, *Manner*, and all the *minuteſt Circumſtances*, the *Jews* were ready to hanker after the Ways and Cuſtoms of Worſhip perform'd to *Idols* and *falſe Gods*, either by the *Egyptians* from whom they came, or the Inhabitants of *Canaan* whither they were going, or the other Nations round about them. We have but few Remains of *Antiquity* to inform us, what were the *idolatrous Cuſtoms* of thoſe early Ages, and yet it's very probable they gave occaſion to ſome Precepts of the *Ceremonial Law*, and that many *Rites* and *Cuſtoms* which ſeem to us indifferent and of ſmall moment, were forbidden in that Law, and others inſtituted, meerly in oppoſition to the *idolatrous Ones*; which appears pretty plain from the Charge given in *Levit.* xviii. 3, 4. and *Deut.* xii. 29. in which it's not only inſinuated, that the idolatrous Rites of the *Gentiles* were forbidden, but that thoſe of *God's Appointment* were directly contrary to the other.

Upon this were founded all the *Laws* prohibiting too great Familiarity and Commerce with *Strangers* (*Deut.* vii. 1—4.) and the Diſtinctions of *Meats* and *Drinks*, *clean* and *unclean Beaſts*, mentioned in *Levit.* xi. and *Deut.* xiv. The Separation from theſe *idolatrous Nations*, and all Communication with them, is expreſly aſſign'd by *God* himſelf as the Reaſon of that *Diſtinction* (*Levit.* xx. 24, 25, 26.) The *Jews* could not eat with *Strangers*, becauſe ſome Meats were by theſe Laws prohibited as *unclean* to the *Jews* which were not ſo to *Strangers*, and this prevented much *Familiarity* and conſequently a *Corruption* of *Manners*, which the *Jews* were too apt to be drawn into. This made them hated by Foreigners, and appear of a ſour and unſociable Temper. On this account *Haman* accus'd them to *Ahaſuerus*: *There is* (ſays

(ſays he) *a certain People ſcattered abroad, and their Laws are diverſe from all People* (*Eſther* iii. 8.) *God* had choſen out the Family of *Abraham* and his Poſterity to be his *Church* and the *Seat of his Worſhip*, and therefore inclos'd them by *peculiar Laws* and *Rites*, in order to divide between them and the reſt of Mankind. To keep up which Diſtinction the *Law of Ceremonies* was a *Wall of Partition*, as the *Apoſtle* calls it, (*Epheſ.* ii. 14.) It was a Matter of the laſt Importance, to know the *Meſſiah* when he appear'd, that this was he that was to come, and that we muſt not look for another; now that this might be manifeſt to the *Church*, *God* thus ſeparated the *Family* and *Nation* from whence he ſprung.

Some however have impiouſly and fooliſhly advanc'd, that many of the *Moſaical Ordinances* were deriv'd from the *Heathen Cuſtoms*, eſpecially the *Egyptians*, and that *God* indulg'd the *Jews* in theſe by the *Ceremonial Law*, on account of the *Hardneſs of their Heart*; but it's plain from moſt of the foregoing Paſſages of *Scripture*, That one of the main Ends of theſe ſeveral *Rites* and *Ceremonies* was to diſcriminate the *Jews* from all other Nations about them, with a view to prevent their falling into their *idolatrous Practices*. How improbable then is it that *God* would take the *Heathen Rites* for a *Pattern of Religion* and *Worſhip*, as if theſe were proper means to prevent *Idolatry*, or that *God* would ordain ſuch Cuſtoms as the *Devil* himſelf was the Author of; and it's but a weak Argument for ſupporting this ridiculous Opinion, becauſe other Nations us'd either the ſame *Rites* with theſe of the *Jews*, or ſuch as had a near *Semblance* with them. All the Nations of the Earth were deſcended from *Noah*, and ſo might derive the Uſe of *Sacrifices* from him; ſo that it's more probable the *Sacrifices of the Heathen* were rather in imitation of the Sacrifices of the *Holy Patriarchs*, the *Devil* (who is the *Ape of the Divinity*) requiring the ſame Honours to be pay'd him by his Worſhippers, as were pay'd to *God* himſelf, by his.

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In like manner we are aſſur'd that the *Egyptians* and other neighbouring Nations us'd the Rite of *Circumciſion*, but why might not they have receiv'd it from *Iſhmael* who was *Abraham*'s *Son* by *Hagar*, or perhaps from *Abraham*'s Children by *Keturah*, for theſe laſt made their Settlements at no great diſtance from *Egypt?* Or why might not *Joſeph*, in the courſe of a moſt abſolute Miniſtry for *fourſcore Years*, be able to introduce it? We need not doubt but upon the leaſt Intimation of his Pleaſure, the *Egyptians* would readily embrace the *Religious Rites* of ſo great, ſo wiſe, and ſo powerful a *Miniſter*, who had preſerv'd their Lives, ſav'd the whole Kingdom from Ruin, and was himſelf ſo viſibly and ſo remarkably guided by the *Spirit of God*; but I ſhall afterwards under the Title of *Circumciſion* prove by Arguments drawn from *Scripture*, that the *Egyptians* did not practiſe this Rite while *Abraham* was among them, nor even for a long time afterwards in the Days of *Jeremiah*, and conſequently that the *Egyptians* received this Rite of *Circumciſion* from the *Jews*, and not the *Jews* from them.

As to the Diſtinction made by the *Ceremonial Law* betwixt *clean* and *unclean Beaſts*, we muſt remember that the *Iſraelites* who had liv'd a long time among the *Egyptians*, had contracted a great deal of their Manners, and became too tenacious of their Cuſtoms. Many of the very Animals, particularly ſuch as had *Hoofs* and *Horns*, were worſhipped by the *Egyptians*, and for that Reaſon they eat none of theſe, as Hiſtorians inform us; now it's very probable that this might be the Reaſon of the Diſtinction which *God* was pleas'd to make between *clean* and *unclean Beaſts* with reſpect to Meat: ſuch were allowed to be eat by the *Jews*, as were worſhipped in *Egypt*, viz. theſe that parted the *Hoof* and *chewed the Cud*, which indeed was an effectual means to render the Pretences of theſe *ſham Deities* contemptible; for it's not to be imagined

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we will ever adore what we eat, and there is as little likelihood of *deifying* what is abominated and declar'd *unclean.*

But there is a further Reaſon ariſing from the *Quality* of Animals, why *God* might enact a Diſcrimination of Meats, and that is to give his People thereby a *myſtical Syſtem of Morality*; thus the Birds which were allowed to be eaten, for inſtance, the *Dove*, the *Pigeon*, the *Partridge*, &c. were either tame or of a gentle Nature, feeding on Grain or Pulſe, whereas all the Species that liv'd on Prey, as the *Hawk*, and ſuch as gorge themſelves with Fleſh and Blood, were utterly forbidden, thereby to bring into Reputation *Juſtice* and *Mercy*, and to diſcountenance any Diſpoſition to *Rapine*, *Oppreſſion* and *Cruelty*; and in like manner the Prohibition of *Swines-fleſh* might be deſign'd to reſtrain them from ſuch Luſts as war againſt the Spirit, which pollute and *debaſe humane Nature*, like the *Swine's* wallowing in the *dirty Mire.*

Another great End and Deſign of the *Ceremonial Law* given to the *Jews*, was, that being a *divine Appointment*, it was to them a means of *Abſolution*, and of obtaining Pardon of Sin, ſo long as it was in force. I have already obſerved that *Sacrifices* were not of themſelves of ſufficient Efficacy for this purpoſe, but only as they had a reſpect to the Atonement of the *Son of God*; in this view they were Tokens and Aſſurances of *God's pardoning Mercy and Grace* to them, and were no doubt available to the penitent and ſincere Sinner for his *real Abſolution.* The Virtue of *Chriſt's Death* commenc'd with the *firſt Promiſe* made to *Adam*; by a *ſincere Faith* in this Promiſe of the *Meſſiah*, and of the Grace to be exhibited by him, (typified in theſe *Ceremonies*) even thoſe who lived before he came obtain'd Salvation. There was Juſtification *under the Law*, tho' not *by it*; this is the Doctrine which St. *Peter* preach'd (*Acts* xv. 11.) *We believe*, ſays he, *that through the Grace of the Lord* Je-

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ſus Chriſt *we ſhall be ſaved even as they*, that is, the *Fathers before Chriſt*, as is clear from the foregoing Verſe; and another inſpir'd Penman ſays, that *by means of Chriſt's Death there was Redemption for the Tranſgreſſors that were under the firſt Teſtament* (Heb. ix. 15.) for tho' the Redemption of Mankind was not actually wrought by *Chriſt* till he died on the Croſs, yet the Virtues and Benefits of it, apprehended by Faith in the Promiſe to *Adam*, were the ſame in all Ages, even as the Sun ſpreads its Light and illuminates our *Region*, before its *glorious Body* appears above the *Horizon*.

It was by *Faith* in the *Meſſiah* pointed out by the *Ritual Services* of the *Jews*, and by his Merit, who in the fulneſs of time was to be revealed, that the *Patriarchs* and other holy Men in the *Jewiſh Church* hop'd to be reconcil'd to *God*, and to arrive at *Heaven* and *Happineſs*; in which ſenſe it's ſaid *the Goſpel was preached to them as well as to us, tho' many of them did not receive it* (*Heb.* iv. 2.) The *Goſpel* is ſaid to be preach'd to *Abraham* (*Gal.* iii. 8.) and therefore it's recorded that *Abraham believ'd* (*Rom.* iv. 3.) *Habbakkuk* tells us that *the Juſt ſhall live by Faith* (*Hab.* ii. 4.) which by the Apoſtle is applied to *Evangelical Faith* (*Rom.* i. 17. *Gal.* iii. 11.) That Salvation by *Faith in Chriſt* was a thing well underſtood under the *Old Teſtament*, is evident from many Places of *Scripture*, *To him* (it's ſaid) *give all the Prophets witneſs, that through his Name whoſoever believeth in him ſhall receive Remiſſion of Sins* (*Acts* x. 43.) and in *Heb.* xi. we have a Catalogue of ſeveral Worthies, of whom it's ſaid, (*ver.* 15.) that *they embrac'd the ſame Heavenly Promiſes having ſeen them afar off*; for tho' they did not live to ſee the Promiſe of the *Meſſiah* actually fulfilled, yet they diſcovered him through the dark Veil of the *Jewiſh Ceremonies*, on which account it's ſaid, (*ver.* 39.) *That they obtained a good Report through Faith*, and they are ſaid to *eat the ſame ſpiritual*

ritual Meat with us (1 *Cor.* x. 3, 4.) that is they myſtically taſted of the Benefits of *Chriſt* by faith in him who was to come. In this ſenſe *Chriſtianity* may indeed be ſaid to be *as old as the Creation*, at leaſt as the *Fall of Adam*, and ſo St. *John* tells us, that *it was from the beginning* (1 *John* i. 1.) from all which it's evident that the great difference betwixt the *Chriſtian Diſpenſation* and that *under the Law*, is, that the laſt look'd forward to *Chriſt then to come*, by the Shadows and Repreſentations of him in the many *Rites* and *Ceremonial Services* appointed to the *Jews*; whereas the Diſpenſation under the *Goſpel* looks backwards to *Chriſt already come*, who is the Subſtance it ſelf, and by whoſe coming theſe Shadows are removed.

From hence it follows, that ſince the Ceremonies of the *Jewiſh Law* could never be available in the ſight of *God*, any other way than as they promoted a *ſincere Faith* in the *promiſed Meſſiah*, and prepared Mens Minds for the Reception of a more perfect Inſtitution of *Religion*, it is manifeſt, that when this more perfect Inſtitution was once ſettled, the former and more imperfect was of courſe to ceaſe, *there being* (as the Apoſtle expreſſes it) *a diſannulling of the Commandment going before, for the weakneſs and unprofitableneſs thereof* (Heb. vii. 18.) It's true the *Eſſence of Religion* is eternally and immutably the ſame, but the *Form* and Inſtitution of it may be, and often has been chang'd: The ſum and ſubſtance of Religion, in which the very Eſſence of it does conſiſt, is *Obedience* to that *moral* and *eternal Law*, which obliges us to imitate *God* in *Juſtice*, *Mercy* and *Holineſs*, or, as the Apoſtle expreſſes it, to *live ſoberly*, *righteouſly*, *and godly in this preſent World*. This appears from the Diſcourſes of theſe wiſer *Heathens*, who were freeſt from *Prejudices* and *Superſtition*. This was the ſum of the *Jewiſh Religion*, as appears from the frequent and earneſt Proteſtations of *God* to that People, by his Servants

Servants the *Prophets*, of which we gave ſeveral Inſtances above; and this likewiſe is the ſum of the *Chriſtian Religion*, as is every where inculcated to us by *Chriſt* and his *Apoſtles*.

But tho' *Religion* it ſelf is thus immutably the ſame, and has been ſo in all Ages, yet the *Form* and *Inſtitution* of it have been different; when *natural Religion*, by reaſon of its Obſcurity in this *fallen State of Man*, prov'd ineffectual to make Men truly Religious, *God* left them no longer to the guidance of their Reaſon only, but gave them firſt the *Patriarchal*, and afterwards the *Moſaical Diſpenſation*; and when through the incumbrance of ſo many Ritual Obſervances, this prov'd ineffectual to the ſame great end, *God* aboliſh'd this *Form of Religion* likewiſe, and ſubſtituted the *Chriſtian Religion* in its place. In all which Proceedings there is nothing inconſiſtent with the *immutable Nature* and *Wiſdom of God*; for as that in the trueſt and ſtricteſt ſenſe is unchangeable, ſo *Religion* in its Nature and Eſſence is likewiſe unchangeable; but as the Capacities, the Prejudices, and the Circumſtances of Men are different, ſo the Inſtitution and outward *Form* of that Religion may, with the good Pleaſure of *God*, be chang'd, even as a *skilful Phyſician* or a *careful Nurſe* (to uſe a Scripture-Compariſon) adapts the Diet to the Strength and Conſtitution of the *Patients* they attend. To this purpoſe is that Expreſſion of the Apoſtle, *Every one that uſeth Milk* (as the Elements of the *Jewiſh Diſpenſation* were) *is unskilful in the word of Righteouſneſs, for he is a Babe; but ſtrong Meat* (or a Religion of greater Perfection, as the *Chriſtian* is) *belongeth to them that are of full Age, even thoſe, who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil* (Heb. v. 13, 14.)

Now that the *Ceremonial Law* is actually aboliſh'd and the *Chriſtian Religion* ſubſtituted in its place, we have the clear and concurring Teſtimony of *Chriſt* and his *Apoſtles*; for in the firſt Place, with relation

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to the *Place of Worſhip*, our *Saviour* tells the *Samaritan Woman* (who was deſirous to argue with him, whether it was in *Samaria*, or at *Jeruſalem*) *that the Hour cometh when ye ſhall neither in this Mountain* (meaning Mount *Gerizzim* upon which the *Samaritans* had built a Temple in oppoſition to the Temple of *Jeruſalem*) *nor yet at* Jeruſalem *worſhip the Father* (John iv. 21.) with regard to the *Ceremonies* themſelves, he ſays, *The Law and the Prophets were until* John, *ſince that time the Kingdom of God is preach'd* (that is the New Covenant in the Goſpel) *and every Man preſſeth into it* (Luke xvi. 16.) St. *Paul* tells the *Romans*, *They are become dead to the Law through the Body of Chriſt* (*Rom.* vii. 4.) and that *now they are delivered from the Law* (*ver.* 6) He ſays again *Chriſt is the end of the Law* (*Rom.* x. 4.) To this purpoſe alſo the following Places do refer (*Acts* xv. 24. *Gal.* iii. 19, 24. and iv. 9, 10, 11. and v. 1. and vi. 15. *Epheſ.* ii. 13, 15. *Coloſ.* ii. 14, 16. *Heb.* ix. 8, &c.) It's true in many Places of the *Moſaical Law* it's ſaid, that ſuch and ſuch things ſhall be an *Everlaſting Statute*, and a *Statute for ever*; but all that's meant thereby is, that they were to be obligatory during the Continuance of the *Jewiſh State*; for theſe Words do not imply a *perpetual Endurance*, as may be gathered from many Places of *Scripture*, (ſee *Exod.* xxi. 6. 1 *Sam.* i. 22. *Gen.* xvii. 8.)

CHAP.

CHAP. II.

Containing the particular Forms and Rites of the Jewiſh *Worſhip.*

THAT Part of the *Jewiſh Law*, which concerns the *Ceremonial Worſhip of God*, may be conſidered under *four heads*, as it relates to the *four* following *ſacred* things; *Firſt*, The *Publick Worſhip* it ſelf, and the *Rites* thereto belonging: *Secondly*, The *Place* of *God's* worſhip: *Thirdly*, The *Perſons* employed therein: *Fourthly*, The *Times* and *fix'd Seaſons* of worſhip; ſo that it being *God's Will* and *Pleaſure* to declare, how and by what Rites he would be worſhipped, in what Places, by Perſons under certain Qualifications, and upon certain ſtated Days, we ſhall for Method's ſake conſider each of theſe ſeparately and ſucceſſively, by that Light in which *Divine Revelation* exhibits them to us.

The *Publick* Worſhip of the *Jews*, beſides their *Prayers*, conſiſted chiefly in *two* things, *Sacrifices* and *Sacraments*; it ſhall therefore be the Buſineſs of the three following Sections to conſider theſe, and the *Rites* thereunto belonging.

SECTION I.

Of the Jewiſh Sacrifices.

The *Jewiſh Sacrifices* were the conſtant and moſt ſolemn Part of their *Publick Worſhip*, and therefore I ſhall begin with theſe, of which take the following Analytical Account. They were of two kinds, either *Sacrifices* of things *Animate*, or *Oblations* of things *Inanimate*:

Inanimate. We find these always mentioned in *Scripture* as two distinct things. Thus in *Psal.* xl. 6. 't's said, *Sacrifice and Offering thou wouldst not*, &c. nd in *Dan.* ix. 27. *he shall cause the Sacrifice and Oblation to cease.* These Oblations are sometimes call'd *Gifts* (*Heb.* ix. 9. and x. 5.)

These Oblations consisted either of things *solid*, as *Bread, fine Flower, Frankincense, Barley-meal, Ears of Corn* and *Salt*, or of things liquid as *Oil* or *Wine*; nd they were either *publick* for the whole Congrega-ion, or offered by private Persons upon their own articular Account: Of the first sort were the *twelve Loaves* of *Shew-bread*, which were changed every *Sabbath-day*, and the *Frankincense*. These were the *nstant, standing*, and *daily Oblations* provided by the ublick out of the Expence of the Treasury, and made p part of the Furniture of the *Tabernacle* and *Tem-le*; and such were also the *two Wave-Loaves* offered *Pentecost* (*Levit.* xxiii. 17.) and the *Sheaf* or *Omer* f the First-fruits of their Harvest (*Levit.* xxiii.)

When any *private* Persons made *Oblations* (which as frequently done upon particular Occasions at their wn charge) the *Meal* or *Flower* was mix'd some-mes with *Oil*, sometimes with *Frankincense*, and some-mes with *both*, and was offered either *Raw*, or made p and *baked* into *Cakes* or *Wafers*, and this was ll'd a *Meat-offering*; part of which was *burnt* on the ltar, and part went for the use of the Priest (see evit. ii.) These Oblations are sometimes call'd in the evitical Law, *Heave-offerings*, from the manner of ffering them by *holding them up*; sometimes also they e call'd *Wave-offerings*, because of the Gesture they 'd in offering them, by waving them to and fro, om the *Right* to the *Left*, *East and West*, *North and uth*; to shew (as the *Jews* say) that *God* was *Lord f Heaven* and *Earth*, and that we owe the necessary stenance of Life to him, and in token that we return em in gratitude for his Goodness; which is call'd Scripture *a honouring God with our Substance*

(*Prov.* iii. 9.) Theſe Meat-offerings were uſually attended with a *Drink-offering* of *Wine*, part of which was pour'd out on the *Altar*, and the remainder commonly went to the uſe of the *Prieſt*, but ſometimes alſo a part went to the *Offerer*, as ſhall hereafter be obſerved; theſe *Meat* and *Drink-offerings* were either preſented ſingly by themſelves, when the Party was ſo poor, as not to be able to procure a *Live-victim*, or they were preſented with ſome or other of the *Sacrifices* hereafter mentioned.

The Sacrifices properly ſo call'd under the Law, conſiſted of things *Animate* or Living Creatures, firſt *kill'd* and then *burnt*; theſe Animals were either *terreſtrial* or *aerial*, Beaſts or Birds: Of Beaſts there were three kinds only, *viz.* the *Bull*, *Cow*, or *Ox*, which made but *one kind*; next the *Goat* or *Kid*, which made *another kind*; and laſtly, the *Sheep* or *Lamb*, which made the *third kind*. It would however be obſerv'd, that a *Lamb* is ſometimes applied to the young ones both of *Goats* and *Sheep*, as appears from *Exod.* xii. 5. It pleaſed *God* to make choice of theſe Animals, either becauſe they were more eaſily obtain'd than *wild Creatures*, or becauſe they were of a mild Nature, and therefore fitter to repreſent *Chriſt* who was the great *Antitype:* The Birds were only of two ſorts, the *Turtle-doves* and *Pigeons*, which were very ancient Sacrifices, as appears from *Gen.* xv. 9.

The kinds of *Sacrifices* appointed by *God* under the Diſpenſation of the Law, were chiefly four: Firſt the *Burnt-offering*; Secondly the *Sin-offering*; Thirdly the *Treſpaſs-offering*; Fourthly, the *Peace-offering*. The firſt three were *expiatory Sacrifices* for *purging* away of Sin, which they effected by virtue of their *typical Relation* to that great Sacrifice of himſelf which the *Son of God* was in the fulneſs of time to offer up for the Sins of the World; the fourth was *Euchariſtical* in thankful Remembrance of Mercies received, or in expectation of receiving them; as

herein was the Difference between the *Patriarchal* and *Moſaical Sacrifices*; for the *Patriarchs* had no other but *Burnt-offerings*, as is clear from ſeveral Places of Scripture.

The *Burnt-offering* was a Sacrifice entirely devoted to *God*, and therefore was totally conſum'd by fire upon the Altar, without the Prieſt's partaking of it in the leaſt (*Levit.* i.) and on that Account it's ſometimes call'd a *whole Burnt-offering*, only the Prieſt had the Skin (*Levit.* vii. 8.) They were either *publick* for the whole People, or *private* offered by particular Perſons. The *publick Burnt-offerings* being offered for the Sins of all the People in general, made always a part of their *daily*, *weekly*, *monthly*, and *anniverſary Sacrifices*; for ſuch was their *daily Burnt-offering of two Lambs*, one in the Morning, and the other in the Evening, which therefore was call'd a *continual Burnt-offering* (*Exod.* xxix. 38—43. *Numb.* xxviii. 3, 4.) This was doubled on the *Sabbath-day*; for then *two Lambs* were to be offered, over and above the *continual Burnt-offering* (*Numb.* xxviii. 9, 10.) that is *two* in the Morning, and *two* in the Evening. Upon their *New-Moons* (that is the firſt day of every Month) the *Burnt-offering* conſiſted of *two young Bullocks*, *one Ram*, and *ſeven Lambs*; and in ſeveral of their *Anniverſary Feaſts* the like Burnt-offerings were made; as upon the ſeven Days of the *Paſſover* (*Numb.* xxviii. 19.) upon the Day of *Pentecoſt* (*Levit.* xxiii. 17, 18.) in the Feaſt of Trumpets (*Numb.* xxviii. 27.) and on the great Day of Expiation (*Numb.* xxix. 8.)

Beeves were the chief of all *Burnt-offerings*; but when ſuch Sacrifices were made by *private Perſons*, if he was not able to bring ſuch a *Victim*, or a *Sheep* or *Goat*, the Law indulg'd him the favour of bringing a *Turtle-dove*, or a *Pigeon* for the *Burnt-offering*, of which there was great plenty in the Land of *Canaan*, and conſequently ſo cheap, that it would put the poorer ſort to no great Charge in bringing this Sa-

crifice; and thus the Offering for the *Purification of a Woman* after Child-birth was appointed to be a *Lamb* for a *Burnt-offering*, and a *Turtle-dove* or a *young Pigeon* for a *Sin-offering*; and if ſhe was not able to bring a *Lamb*, then *two Turtles* or *two young Pigeons*, one for each Offering (*Levit.* xii.) agreeable to which St. *Luke* relates of the *bleſſed Virgin* (who it ſeems was not able to bring a better Sacrifice) that when the Days of her Purification were accompliſh'd, *ſhe came to offer a Sacrifice, according to that which is ſaid in the Law, a pair of Turtle-doves or two young Pigeons*, (Luke ii. 24.)

Interpreters are not ſo well agreed in ſettling what the *Sin-offerings* and *Treſpaſs-offerings* were, and wherein the Difference lay betwixt the one and the other; ſome think the *Treſpaſs-offering* was for Sins againſt the *firſt Table* of the *Decalogue*, *viz.* the firſt four Commandments, which reſpect the Duty we owe immediately to *God*, and that the *Sin-offering* was for the breach of any of the other *ſix Commandments*, which more immediately concern'd our *Neighbours*, call'd the *Second Table of the Law*; but it ſeems more generally to be agreed, that a *Sin-offering* was appointed for expiating Sins of *Infirmity* and *Inadvertency*, or of *Ignorance* and *Error*; and that a *Treſpaſs-offering* was for expiating Sins *knowingly*, *willingly*, and *deliberately* committed. This is grounded upon *Levit.* iv. 2, 13, 22, 27. where mention is made of *Sin-offerings for Sins ignorantly committed againſt any of the Commandments of the Lord, concerning things which ought not to be done.*

Theſe *Sin-offerings* were either for the *whole Congregation*, or for *particular Perſons*: Of the firſt ſort was the *Sacrifice of the Goat* upon the great Day of *Expiation* (*Levit.* xvi. 5.) and the Sacrifice of the *Bullock* for the *whole Congregation* mentioned in *Levit.* iv. 13, which ſome underſtand of the *Errors of the Sanhedrin* (who repreſented the People) in point of *Judgment*, but

but it's plain that the *whole Congregation* there is diſtinguiſh'd from the *Elders of the People*, (*ver.* 15.) ſo that this *Sacrifice* ſeems rather to be appointed for the *falſe Doctrines* or *popular bad Cuſtoms*, which might poſſibly have crept in among the People.

The *Sin-offerings* of particular Perſons were theſe; *Firſt*, The *Sin-offering* of the *Bullock*, for Sins committed by the *High-Prieſt* through Ignorance (*Levit.* iv. 3.) *Secondly*, The *Sin-offering* of the *Bullock* for the proper Sins of the *High-Prieſt* on the *Day of Expiation* (Levit. xvi. 6.) *Thirdly*, The *Sin-offering* of the *Ruler* (Levit. iv. 22.) *Fourthly*, The *Sin-offering* of any particular private Perſon (*Levit.* iv. 27.) and theſe of a Woman upon her *Purification*, and of a *Leper* upon his *Cleanſing*, as has already been mentioned: The *Sacrifice of Chriſt* is commonly compar'd in Scripture to this ſort of *Sacrifice*, for it's ſaid that he was *made Sin for us*, that is a *Sin-offering* (2 *Cor.* v. 21.)

The *Treſpaſs-offering* being (according to the opinion of moſt Divines) for *wilful deliberate Sins*, was either for offending *God* by Omiſſion of Duty or Commiſſion of Sin, or for injuring their Neighbour by any kind of *Fraud* or *Violence*: The Law mentions five ſorts of them. 1. The *Treſpaſs-offering* for *Sacrilege* (*Levit.* v. 16.) 2. The *Treſpaſs-offering* of the *Nazarite* (*Numb.* vi. 12.) 3. The *Treſpaſs-offering* of the *Leper* (*Levit.* xiv. 12.) 4. The *Treſpaſs-offering* of a *Bond-maid* (*Levit.* xix. 20, 21.) and 5. The *Treſpaſs-offering* for a thing ſtolen, or unjuſtly gotten and detain'd (*Levit.* vi. 2, 3, 6.)

Peace-offerings were upon two Accounts, either to return Thanks for Mercies actually received (for under the word *Peace* the *Jews* comprehended Bleſſings of all ſorts) or to ſupplicate for Mercies not yet received, but of which they had good hopes and expectations of receiving. They (as the Sacrifices aforementioned) were either for the *whole Congregation of Iſrael*, or for *particular Perſons*. Of the firſt ſort were the

the *two Lambs* offered at *Pentecoſt* (*Levit.* xxiii. 19.) Theſe that were offered by *particular Perſons* were generally the Effect of *free-will* and *choice* at the time of preſenting them; but ſometimes alſo they were the Conſequence of a *preceeding Vow* made for that purpoſe, of which mention is made, *Levit.* xxii. 21. for it was uſual for the *Jews* to make Vows to *God* of *Peace-offerings* in order to procure what was deſir'd; an Example of which we have in *Jonah* i. 16. where we read, that the Mariners in a Storm *offered a Sacrifice to the Lord and made Vows*, that is, they vowed a Sacrifice to *God*, when he ſhould bring them to a ſafe Port, for they could not ſacrifice on Shipboard, where was neither *Altar* nor *Prieſt*.

It would be an infinite trouble and of no great uſe, to enumerate all the various *Rites* and different *Preſcriptions* that attended the ſeveral kinds of *Sacrifices* under the *Law*; The following Obſervations contain what was moſt remarkable, and now chiefly worthy our Notice.

With reſpect to the Quality of the *Sacrifice*, *Firſt*, All Beaſts offered in Sacrifice were to be *perfect* and free of all *Blemiſhes* (*Levit.* xxii. 20.) Now that was accounted *Perfect*, which wanted none of its Parts, or had no defect in any of them, or was not decayed by Age; Examples of which Blemiſhes we have mentioned, *Levit.* xxii. 22—26. This Regulation was abſolutely neceſſary, becauſe that theſe Sacrifices prefigured the great Sacrifice of *Chriſt*, who was *holy*, *harmleſs*, *and undefiled*. *Secondly*, The *Law* generally requir'd that they ſhould be *Males*, eſpecially in *Burnt-offerings* (*Levit.* i. 3, 10.) but *Females* alſo were received in *Sin-offerings* (*Levit.* iv. 32.) and either *Males* or *Females* were accepted in *Peace-offerings* (*Levit.* iii. 1, 6.) The Reaſon was becauſe it was a *Free-will-offering*, and therefore *God* left it to the Choice of the *Offerer*. *Thirdly*, Not only *Beaſts* but *Birds* were allowed for *whole Burnt-offerings* (*Levit.* i. 14,

14, 15.) and likewiſe in *Sin-offerings*, where the Poverty of the Perſon did not allow him to offer a better Sacrifice, as was already obſerv'd: But *Birds* were not allowed for *Peace-offerings*, for theſe were appointed to be only of the *Herd* or *Flock*, *i. e.* Bullocks, Sheep, or Goats (*Levit.* iii. 6.) The Reaſon was becauſe *Peace-offerings* of private Perſons were divided into *three Parts*, *viz.* between *God* (whoſe Share was burnt on the Altar) the *Prieſt*, and the *Offerer*. Now if *Birds* had been allowed in theſe, the Portion of each would have been ſo ſmall that it would have rendred the Sacrifice contemptible.

With reſpect to the killing and offering of the Victim the following Rules did chiefly take place.

Firſt, He that was to offer the Sacrifice was to bring it unto the Door of the *Tabernacle* or *Temple*; for the *Law* was expreſs, That he muſt *preſent his Offering before the Lord* (*Levit.* i. 3.) which Phraſe *before the Lord* ſignifies at the *Door of the Sanctuary*, for none but the *Prieſts* were allowed to enter into it: This was ſo ſtrict and inviolable an Obligation, that *Women*, who otherwiſe were abſolutely forbidden to come into the *Court of the Iſraelites*, (having Conveniencies provided by themſelves for their Worſhip) yet if they brought a *Sacrifice* they were bound and neceſſitated to go in thither, becauſe of *laying their Hands on the Head of the Victim*, which was the next *Rite* to be uſed, and which was to be done while it was yet alive (*Levit.* i. 4.) Nay even the publick Sacrifices, which were for *all Iſrael*, were thus devoted by *Impoſition of Hands*, as we ſee was done by *Hezekiah* and all the Congregation then preſent (2 *Chron.* xxix. 23.) This was the Office of their *Stationary Men*, who in this Particular repreſented all the *People of Iſrael* in all Sacrifices of a publick Nature. This *laying on of Hands* was as it were a Tranſmiſſion of the Perſon's Sin upon the *Sacrifice* that was to die for him, and by the Death of it he acknowledg'd that he himſelf deſerved

to die; and thus far was it an Emblem of *Repentance*, and of the laying of *our Sins* upon the great *Sacrifice of Chriſt*, who *himſelf bore our Iniquities on the Croſs*.

Secondly, The Victim was kill'd; the killing might either be done by the *Prieſt* (2 *Chron.* xxix. 24.) or by any other Perſon; for it's ſaid (*Levit.* i. 4.) *And he ſhall kill the Bullock before the Lord*, which ſeems to reſpect chiefly the *Offerer*; and the following Words make a plain Diſtinction betwixt *him* that kill'd the Bullock, and the *Prieſts* that were to bring the Blood and ſprinkle it on the *Altar*. We find at the *Paſſover* in *Hezekiah's Reign*, that the *Levites* perform'd this Office of killing the *Paſchal-Lamb*, becauſe that the *Prieſts* were not all ſanctified (2 *Chron.* xxx. 17.) And indeed at their *Anniverſary Feſtivals*, where a prodigious number of Sacrifices were kill'd, it was impracticable for the *Prieſts* to perform this part and the other Services too; ſo that there was a Neceſſity of allowing the Party to do it by himſelf, or others employed by him: But in the Caſe where the poorer ſort brought *Turtle-Doves* or *Pigeons* in place of other Victims, theſe were kill'd by the *Prieſt only* (*Levit.* i. 15.) becauſe there being but a ſmall quantity of Blood in *Fowls*, that none of it might be loſt, the Head of it was appointed to be wrung off at the ſide of the *Altar* upon which the Sacrifices were burnt, which being within the *Sanctuary*, none but the *Prieſts* were allowed to approach it.

Thirdly, The Victim being kill'd, it was the Buſineſs of the *Prieſt* to receive the *Blood* in a Baſon, which they kept perpetually ſtirring, leſt it ſhould coagulate before it had been ſprinkled (*Levit.* iv. 5, 6, 7.) From which and many other Paſſages it appears, that the Manner of *ſprinkling* was various; it was generally done upon the *Altar* of *Burnt-offerings* (*Levit.* iii. 8. and xvii. 11.) but ſometimes alſo upon the *Horns* of that *Altar*, and upon the *Horns* of the *Altar of Incenſe*, ſometimes upon the *Veil* which di-

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vided the *Sanctuary* from the *Holy of Holies*, and upon the *Day of Expiation* it was done upon the *Mercy-Seat* in the *Holy of Holies*. What Blood remain'd after theſe Sprinklings was pour'd out at the *Foot of the Altar*; where (as the *Jewiſh* Doctors inform us) there was a ſort of a *Trench* quite round the Altar into which the Blood fell, and from thence was conveyed by ſubterraneous Channels into the Brook *Kidron*: There were alſo ſeveral of theſe Channels in the *outer Court* where the *Victims* were kill'd, into which the Dung and Excrements were thrown by the inferior Officers attending the Service of the *Temple*, and thereby conveyed alſo away to the ſaid *Brook*; ſo that every Part was kept ſweet and clean; and by the ſweet Odour of the *Frankincenſe* (which was conſtantly burning from Morning to Night) the noiſom Smell in and about the Temple was prevented.

Fourthly, After theſe Aſperſions they skinn'd the *Victim*; for in the *Law* there is mention made of *ſprinkling the Blood* before that of *fleaing the Sacrifice* (*Levit.* i. 5, 6.) then it was cut in pieces; both which (that is the *fleaing* and *cutting*) might be perform'd (as the *Jews* ſay) either by the *Prieſt* or the *Party* concern'd. The ſeveral Parts of the divided Sacrifice being delivered into the Hands of the *Prieſts* in waiting, they brought it to the *Riſe* or *Aſcent* of the *Altar*, and there they ſalted them. The Law was very ſtrict in this, *With all thine Offerings thou ſhalt offer Salt* (*Levit.* ii. 13.) And this was inviolably obſerv'd in all their *Sacrifices* and *Oblations*, except in the *Drink offering of Wine*. The reaſon of this might be to ſignify that as Salt preſerves things from Corruption, and is a neceſſary Appendix at every Feaſt, ſo the Sacrifices (which are *God's Feaſts*) eſpecially the great Sacrifice of *Chriſt* preſerv'd our Souls from periſhing, when by Faith we feed upon him; for which reaſon it's call'd in the laſt-cited Text the *Salt of the Covenant*. This typical Law is alluded to by *our Saviour*, to ſignify

ſignify the ſeaſoning of every Man with the Word of *God*, which he calls *ſalting with Fire* (*Mark* ix. 49.) for in ſeveral Places of Scripture the Word is compar'd to *Fire* (ſee *Jer.* xxxii. 29. and 1 *Cor.* iii. 13.)

Fifthly, The ſalting being perform'd, either the *whole Victim* was laid on the *Altar* by the *Prieſt* (as in Burnt-offerings) or ſome Parts of it only (according to the different ſorts of Sacrifices, of which by and by) and there they were burnt (*Levit.* i. 8, 9.) for the *Prieſts* maintain'd a Fire always burning on the *Altar*. From all which it appears that the Offices of the *Parties* and *Prieſts* were theſe: The Party was to lay their Hands on the Head of the Victim, to kill it, flea it, cut it up, and waſh the Inwards; and the Prieſts were to receive the Blood, to ſprinkle it, to take care of the Fire, to ſalt and lay the Members upon the Altar, and to do the other Offices immediately relating to the Altar.

As to the manner of partaking of theſe Sacrifices, it ſhould be obſerved,

Firſt, That all *Sacrifices* were *Fœderal Rites* betwixt *God* and the *People*; now as it was cuſtomary in ancient Times for Men to make Covenants by *eating* and *drinking* together, ſo *God* by theſe *Sacrifices* and the Feaſts upon them did ratify and confirm his Covenant with thoſe that partook of them; and as the thing ſacrificed became *God's* by offering it to him in Sacrifice, ſo it pleas'd *God* to return a Part of what was offered, by allowing the People a Share of it, that they might as it were feaſt with him at his Table upon the Sacrifice (either directly themſelves, or by the Mediation of the *Prieſts* as their Repreſentatives and Interceſſors) in token of their Friendſhip and Reconciliation with *God*; and therefore whoſoever did eat of the *Sacrifices* offered to *other Gods*, as ſuch, profeſs'd themſelves to be in Communion with them, or to be their Worſhippers and Servants (ſee *Exod.* xxxiv. 15. and 1 *Cor.* viii. 10.) It's fit therefore

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to know what Share of the *Sacrifices God* reſerv'd to himſelf to be *burnt* on the *Altar*, and what he allowed to the *Prieſts*, or to the *Perſon* that offered: And therefore,

Secondly, For the better underſtanding of this we muſt know, that the *Jews* divided their Sacrifices into ſuch as they call'd *moſt holy*, and ſuch as were only call'd *holy*, which they look'd upon as Sacrifices of an *inferior Alloy:* All *Burnt-offerings*, *Treſpaſs-offerings*, and *Sin-offerings*, whether publick or private, and all *Peace-offerings* that were *publick* for the whole People of *Iſrael*, were accounted *moſt holy*; but all other Sacrifices, that is the *Peace-offerings* of private Perſons, the *Paſchal-Lamb*, *&c.* were reckoned *leſs holy*. Now in the *moſt holy* Sacrifices the People had no Share at all; what was not ordered by the Law to be burnt on the *Altar* (as God's Part) went either entirely to the *Prieſts* as Part of their Maintenance, over and above their other ſtated Revenues, or was burnt without the Camp. Thus in *Burnt-offerings* (where the Sacrifice was entirely conſum'd) the *Prieſt* had nothing but the Skin (*Levit.* vii. 8.) In *Sin-offerings*, *Treſpaſs-offerings*, and *Peace-offerings*, there was nothing burnt on the *Altar* but the *Inwards* (after they were waſh'd) and the *Fat* upon the *Inwards* wherever it could be eaſily taken off (*Levit.* iv. 8, 9, 10. and vii. 3, 4, 5.) but then the Remainder which was not burnt, was differently diſpos'd of according to the Nature of theſe Sacrifices. If it was a *Sin-offering* for the *Prieſt*, or for the *whole Congregation*, no Part of it belong'd to the *Prieſt*, and conſequently no Part of it was eaten (for the *Prieſt* in this Caſe was ſuppos'd to be in a State of Guilt) but it was to be carried wholly Skin and all without the Camp, and there burnt; not upon an Altar, but on a Fire made with Wood on the Ground (*Levit.* iv. 11, 12, 21. and xvi. 27.) After the Temple was built this was done without the City of *Jeruſalem*.

In

In private *Sin-offerings* and *Treſpaſs-offerings* the Prieſt was entitled to all that was not burnt on the Altar, (that is to all but the *Inwards* and the *Fat* upon the *Inwards*) which he was oblig'd to eat within the Precincts of the *Temple*, where Conveniencies were purpoſely made for this end; he had the Privilege however of inviting any of the other Prieſts not in waiting, or any of the *Males* of his or their Family, but no *Females* (*Levit.* vi. 26, 29.) In corrupt Times it is charg'd upon the *Prieſts*, that in the Diſcharge of their Duty they did not ſo much regard *Devotion* as filling of their Bellies with theſe Sacrifices, for *Hoſea* tells us *they eat up the Sin* (that is the Sin-offerings) *of my People, and ſet their Heart on their Iniquity* (*Hoſea* iv. 8.)

In *Peace-offerings* there was a Diſtinction betwixt ſuch as were offered for the *whole Congregation*, and ſuch as were offered for *private Perſons*: The firſt (as was already obſerved) were reckoned *moſt holy*, and therefore in theſe all that was not burnt on the Altar (which, as we ſaid before, was only the *Inwards* and the *Fat upon the Inwards*) went to the Prieſt (*Levit.* xxiii. 20.) for the Offering being for the *whole Congregation*, the *Offerers* were too many to have any Portion of them diſtributed among them; but *Peace-offerings* for *private Perſons* were not ſo; for they being only reckon'd *holy Sacrifices*, there was a Diviſion in theſe betwixt the *Prieſt* and the *Offerer*: The *Breaſt* and the *right Shoulder* were the Perquiſite of the *Prieſt* (*Levit.* vii. 31, 32.) The reſt of the Fleſh and the Skin were for the uſe of thoſe who made the *Peace-offering*, and ſuch as they pleas'd to call to partake with them; ſo that after the *Peace-offerings* made by *particular Perſons*, there followed always a *Feaſt* on the Remainder of the Sacrifice.

Now in the Feaſts made either by the *Prieſt*, or by the *Offerers*, upon the reſpective Shares of the *Peace-offerings* belonging to them, *Males* or *Females* were allowed to eat without diſtinction (*Levit.* x. 14.)

And

And in this Caſe the *Offerers*, as well as the *Prieſts*, were allowed to feaſt on their Share within the Precincts of the *Temple*, as well as in any other Part of *Jeruſalem*, as may be gathered from 2 *Chron.* xxxv. 13. Round about the *Tabernacle* and the *Temple* they had boiling Places for this very purpoſe, that being the ordinary way that all *Holy Sacrifices* were dreſs'd, (except the *Paſchal-Lamb* which they roſted at home) which is intimated to us in the laſt Verſe of the Propheſy of *Zechariah*. It was upon this occaſion that the Sons of *Eli* ſhewed their Wickedneſs at *Shiloh*, when inſtead of contenting themſelves with the *Breaſt* and *Shoulder*, as the Share which the *Law* allotted them, they brought up an illegal Cuſtom to ſtrike a *three-forked Hook* into the *Cauldron*, where the Share of the private Party's *Peace-offerings* was boiling, and thereby took whatever it brought up (1 *Sam.* ii. 12, 13, 14.) The *Heathens* imitated this Cuſtom of eating Part of their *Sacrifices* offered to *Idols* in their Temples, as may be ſeen from 1 *Cor.* viii. 10.

Theſe *Peace-offerings* were always attended with an Oblation of a *Meat-offering* or *Drink-offering* (*Levit.* vii. 11, 12, 13.) and generally in all kinds of Sacrifices there was an Oblation of one ſort or another (*Numb.* xv. 2—11.) to ſhew the neceſſary Connexion, which *Bread* and *Drink* have with the other Parts of our daily Suſtenance, and to make the Feaſt compleat. In all which the *Type* anſwered to *Chriſt* the *Antitype*, who is the *Bread of Life*, whoſe *Fleſh is Meat indeed, and whoſe Blood is Drink indeed.* A Part of theſe *Oblations* was laid on the *Animal* to be burnt on the *Altar*; or if *Liquid*, it was poured on it; to which the *Apoſtle* alludes, when he ſays, *If I be poured forth* (for ſo it is in the *Greek*) *upon the Sacrifice and Service of your Faith, I joy and rejoice with you all* (*Philip.* ii. 17.) meaning that if he is perſecuted, and even conſumed by ſuffering Death for the Advancement of their

their Faith in *Chriſt*, it would afford him great Joy. What was not laid on the *Victim* or poured upon it, went either wholly to the *Prieſt*; or in *Peace-offerings* a Share (eſpecially of the *Wine* in the *Drink-offering*) went to the Party that made the *Oblation*, that he might feaſt with greater Joy upon that Part of the *Sacrifice* allotted to him. To which the *Pſalmiſt* probably alludes when he ſaith, *I will take the Cup of Salvation*, &c. I will *offer to thee the Sacrifice of Thankſgiving*, &c. (Pſal. cxvi. 13, 17.)

During the time that the *Sacrifices* aforementioned were offering, thoſe who attended at them, employed themſelves in Exerciſes of *Devotion* ſuitable to the Occaſion; either in *Supplications* or *Thankſgivings*, for which the *Jews* had *preſcrib'd and ſet Forms of Prayer*; and indeed theſe ſolemn Prayers were always look'd upon by them as the moſt ſubſtantial Parts of Worſhip, whereby the *Sacrifices* themſelves were conſecrated, and rendred acceptable to *God*. St. *Luke* tells us, that when *Zacharias* (one of the *Prieſts* and Father of *John the Baptiſt*) was offering Incenſe within, *the whole Multitude of the People were praying without* (Luke i. 10.)

We have many Inſtances of their ſolemn Thankſgivings upon theſe Occaſions in the Times of *David* and the other *Religious Kings*; and among other Branches of the *Levitical* Office (of which hereafter) this is mentioned as one, *To ſtand every Morning to thank and praiſe the Lord, and likewiſe at Even* (1 Chron. xxiii. 30.) that is at their daily Sacrifices. Upon *Hezekiah*'s purifying and refitting the *Temple*, after it had been long neglected and polluted with *Idolatry*, among the reſt of the *ſolemn Sacrifices* upon this occaſion, we are told, That *Hezekiah commanded to offer the Burnt-offering upon the Altar, and when that began the Song of the Lord began alſo, and all the Congregation worſhipped*, and that *this continued until the Burnt-offering was finiſhed* (2 *Chron.* xxix. 27, 28.)

The

The ſame Solemnity was uſed at the laying of the Foundation of the *ſecond Temple* (Ezra iii. 10) Some of theſe Prayers were repeated without ſinging; others again were ſung with a Concert of all kinds of proper Inſtruments, as may be ſeen in 2 *Chron.* v. 11, 12, 13. The Book of *Pſalms* contains ſeveral of theſe Gratulatory Hymns, inſcrib'd to the *Chief Muſician* who had the Direction of the *Muſick*, and compos'd for the *Sons of Korah* and other *Levites* employed in that Service.

After their *Sacrifices* and other *Religious Services* were ended, then the *Prieſt* came forth unto the *Porch*, and lifting up their Hands *bleſſed* the People in the Words appointed by *God* to be pronounc'd by *Aaron* and his Sons (*Numb.* vi. 24, 25, 26.) Thus *Zacharias* the Prieſt, being ſtruck dumb while he was officiating in the Temple becauſe of his Unbelief, it's ſaid, *That the People marvelled that he tarried ſo long in the Temple, and that when he came out, he could not ſpeak to them, but beckoned*, Luke i. 20, 21, 22.

As this Manner of worſhipping *God* by *Sacrifices* was of his own Appointment, ſo *God* was pleas'd to vouchſafe upon ſome occaſions to declare his Approbation of his Worſhippers, by ſending down *Fire to conſume their Sacrifices*, as we ſee in the Offerings made by *Aaron* (*Levit.* ix. 24.) and by *Gideon* (*Judg.* vi. 21.) and at the Dedication of the Temple by *Solomon*; nay *Elijah* made this ſuch an infallible Proof that *God* whom he worſhipped was the *true God*, that in the Diſpute betwixt him and the Worſhippers of *Baal* he put the Cauſe of *God* upon this Event (1 *Kings* xviii. 24.) and accordingly *God* miraculouſly conſum'd his *Sacrifice*, without any ſuch effect attending the *Sacrifices* made to *Baal* (ver. 38.) For tho' perhaps it may be poſſible for the *Devil* (who is called the *Prince of the Power of the Air*) by his Knowledge in *Meteors* and *Exhalations*, to make Fire deſcend from the Clouds, yet ſince he can do

do nothing without the *divine Permiſſion*, it's abſurd to think that, in Matters of Competition betwixt him and *falſe Gods*, he ſhould give *evil Spirits* any Licence to *rival* him in his *Miracles*.

But tho' *Sacrifices* were appointed for the Atonement of Sins, to the Commiſſion whereof the Corruption of human Nature unhappily involves Man every Day, yet the *Jewiſh Writers* remark, That a Perſon living at a diſtance from *Jeruſalem*, and falling under an Offence for which a Sacrifice was due, was not preſently to neglect his Employment at home, and immediately to repair to *Jeruſalem*, and offer his Sacrifice there (for he cou'd offer it no where elſe) but that he might ſtay till the next *ſolemn Feſtival* of the *three*, at which all were obliged to appear before the *Lord* at *Jeruſalem*; and this Practice they think was ſufficiently founded upon the Words in *Deut.* xii. 5, 6. where by *Sacrifices* as diſtinct from *Burnt-offerings*, they interpret to be meant of their *Sin-offerings* and *Peace-offerings*.

The *Jews* were very ſtrict in their Behaviour, while in the *Temple* and at *Divine Worſhip*; and indeed the Equity of that Command, *Ye ſhall reverence my Sanctuary* (Levit. xix. 30.) and the Reſpect due to *God* who is worſhipped there, do juſtly challenge a *holy* and *religious Deportment* from all that come to pay their Devotions at the Houſe of *God*: But then their *Doctors* by their *Traditions* prohibited many things which the *Law* had not named, by which, as in moſt other things, *they ſtrain'd at a Gnat and ſwallowed a Camel.* A few Inſtances of this may help to explain ſome Paſſages in the *New Teſtament*; and firſt in the time of *Prayer* their Cuſtom was always to *look downwards*, which they thought ſufficiently grounded upon theſe Places in *Scripture* that ſpeak of *bowing down the Head*, of *being aſhamed*, &c. During the Time of Prayer they *ſmote on their Breaſts*, in token of their being deeply afflicted for

Sin,

Sin, and therefore it's ſaid of the *Publican*, that *he would not lift up his Eyes towards Heaven, but ſmote on his Breaſt* (Luke xviii. 13.) No Man was allowed to go into any of the Courts of the *Temple* with a *Staff*; they thought that offenſive Weapons were inconſiſtent with a *Place of Peace*, and that *God* was to be the only Staff they were to lean upon; and perhaps it might be owing to this, that *our Saviour* drove out the *Buyers* and *Sellers* out of the *Temple*, not with a *Staff* but with a *Whip of Cords*. No Man was to enter there with his *Shoes* or *Sandals* on his Feet, grounding this Prohibition upon the Words of *God* to *Moſes* and *Joſhua*, *Put off thy Shoes from thy Feet, for the Place whereon thou ſtandeſt is holy* (Exod. iii. Joſh. v.) nor with his Scrip or Purſe about him. The Words of *our Saviour* to his *Diſciples*, when he was ſending them to *preach*, are ſo parallel to theſe Prohibitions, that it's very probable he ſpake them in Alluſion to theſe *Jewiſh Cuſtoms*; *Provide* (ſays he) *neither Gold nor Silver, nor Braſs in your Purſes, nor Scrip for your Journey, neither Shoes nor Staves* (Mat. x. 9, 10.) It might be reckon'd therefore, that the *poor Cripple* who lay daily at the *Gate of the Temple* to ask Alms (mentioned in *Acts* iii. 2.) had but a comfortleſs Trade of it, to beg where no Money could be expected; and as *Peter* and *John* ſaid to him, *Silver and Gold have I none* (ver. 6.) it may readily be thought, this was the Tune of all that paſs'd by him; but tho' they brought no Money in their *Purſes*, yet they brought *Money* in their *Hands*, wherewith they reliev'd the *Poor*, and purchas'd the *Offerings* made by them in the *Temple*, which they had profanely allowed to be ſold in the *outer Court*, and hence is that Expreſſion, of *doing as his Hands ſhall find*.

SECTION. II.

Of Circumcision.

Circumciſion and the *Paſſover* were ordinarily reckon'd the *two* Jewiſh *Sacraments*, being *publick* and *ſolemn Ordinances* appointed by *God* as *Seals of his Covenant* with that People, and for commemorating Bleſſings either promiſed to, or actually receiv'd by them: The firſt was an *Initiation* into their Church, and the other a ſolemn Profeſſion of their *Faith* in it, by a *typical Repreſentation* of the ſpiritual Deliverance promiſed, and which in the Fulneſs of time was to be accompliſh'd, by the Coming of the *Meſſiah*; the one anſwering to *Baptiſm*, and the other to the *Sacrament of the Lord's Supper* under the *New Teſtament*.

For the better underſtanding the Sacrament of *Circumciſion*, it's neceſſary to repeat a little of what was formerly mentioned in the Hiſtorical Part of this Work; and therefore the Reader upon a Review will find, that when *God* call'd *Abraham* from his own Kindred and People, in order to make him the Founder of his *Church*, he vouchſafed to give him frequent Appearances of his Glory, and ſtrong Aſſurances that he would eſtabliſh his *Covenant* with him and his *Seed*; and at length actually entred into a Covenant with him, the Terms whereof on *God's Part*, and on the Part of *Abraham*, are expreſly mentioned, *Gen.* xvii. Theſe which *God engaged* to perform, were what had been frequently promis'd to him formerly, *viz. Firſt*, That he ſhould be the *Father of many Nations* (ver. 2, 4, 5, 6. compar'd with *Gen.* xii. 2. and xiii. 16. and xv. 2.) *Secondly*, That *he would be a God to him, and to his Seed after him* (Gen. xvii. 7.) which is

in effect the ſame mentioned in *Gen.* xii. 2, 3. that *he would bleſs him, and make him a Bleſſing, ſo that all the Families of the Earth ſhould be bleſs'd in him*; meaning that the *Meſſiah* promis'd to *Adam* ſhould deſcend from his *Loins*. *Thirdly*, That he would give to him and his Seed after him *the Land* of Canaan *wherein he was then a Stranger* (Gen. xvii. 8. compar'd with *Gen.* xii. 7. and xiii. 17.) The Condition upon *Abraham's* Part is mentioned, *Gen.* xvii. 1. *Walk before me, and be thou perfect.*

In token of this Covenant *Circumciſion* was inſtituted as the *Seal* of it, and ſtrictly enjoin'd to be obſerv'd with regard to every *Male* of *Abraham's* Family and his Deſcendants, whether born in it, or bought of a Stranger (*Gen.* xvii. 9—15.) ſo that *Circumciſion* was a *federal Rite*, annex'd by *God* as a *Seal of the Covenant*, which he made with *Abraham* and his Poſterity; and it was accordingly renewed and taken into the Body of the *Moſaical Inſtitutions* (Levit. xii. 3.) It was not therefore a meer *Mark* only to diſtinguiſh the *Jews* as the Seed of *Abraham* from other Nations, but by this they were made the *Children of the Covenant*, and entitled to the Bleſſings of it; though if there had been no more in it but this, that they who were of the ſame Faith, and ſeparated by *God* from the reſt of the *Idolatrous World*, ſhould have a certain Character whereby they might be known, it would have been a very wiſe Appointment.

If this *Rite* is conſidered with regard to *Abraham* perſonally (for it was an Injunction upon him, as well as upon his Family and Poſterity, *Gen.* xvii. 11. compar'd with *ver.* 24.) his Submiſſion to it was a very ſingular Inſtance of a *lively Faith* and perfect Obedience to the *Will of God*. The Danger which he himſelf underwent in that Operation at the advanc'd Age of *ninety nine*, and the

ſeeming Indecency of it in one of his *Years* and *Dignity* is, in place of a *thouſand* Proofs, that it proceeded from the immediate Command of *God*, and nothing ſurely but the *irreſiſtible Authority of God* could be a ſufficient Warrant in theſe Circumſtances: But this is not all; he had a ſolemn Promiſe of a *Son* from the *Almighty God*; the Bleſſing was long deferr'd, and at laſt granted by his Bond-woman *Hagar*, who bore him *Iſhmael*; and that Son ſome few Years after he was given, when his Father had fix'd his Heart and his Hopes upon him, was apparently given up for loſt, and expreſly refus'd to be his Heir in the Bleſſings of the Covenant. At length another Son was promiſed again to him by his Wife *Sarah* then *ninety Years* old; and the next moment he was obliged to practiſe a *Rite* upon this very Son, which in all human Probability, as it was attended with great Hazard, was likely to defeat the great Hopes and Bleſſings of the *Covenant* which were to attend upon this Heir of it; and yet he obeys inſtantly, and (as the Apoſtle expreſſes it) *againſt Hope believed in Hope*. How glorious an Example of *Faith* is this? for which and other Inſtances in his Hiſtory he was juſtly ſtiled *the Father of the Faithful*.

How admirably alſo are all the Crrcumſtances of this *Inſtitution* fitted to perpetuate the Memory of his *Faith* and *Obedience*, and to make it an illuſtrious Example not to his Poſterity only, but to the whole Earth; for it ſhould be obſerved that his Family at this time conſiſted of *Chaldeans*, which are the *Souls ſaid to be gotten in* Haran (*Gen.* xii. 5.) of *Egyptians*, whoſe Number was ſo great, that it occaſioned a Strife between the Herdſmen of *Abraham* and *Lot*, and afterwards a *Separation* (Gen. xiii. 6—12.) and of People from *Damaſcus*, for Eliezer *his Steward* was of that Country, who no doubt, as he was in that high Station, and *Heir apparent* to his

his *Maſter*, would have *Dependents* of his own, and none more probably than theſe of his own *Kindred* and *Country*; and to all theſe were yet added *Men-ſervants* and *Maid-ſervants*, beſtowed upon him by *Abimelech* King of *Gerar*; ſo that *Abraham*'s Family was made up of as great a Variety of People, as could well be collected in that early Age of the World; by whoſe Diſperſion afterwards the gracious *Promiſes to* Abraham (by which all the Nations of the Earth were to be bleſſed) ſignified by this Rite of *Circumciſion*, could not but be diffuſed through the *remote Regions of the Earth*; and this is at the ſame time a probable way to account how and by what means the *Egyptians* and other Nations came to make uſe of this Rite, which more probably they deriv'd from the *Hebrews*, than the *Hebrews* from them, as was obſerv'd in the *firſt Chapter*, and ſhall yet further be conſidered before we finiſh this Section.

If we conſider this *Rite* with reſpect to the Poſterity of *Abraham*, it was doubtleſs an Inſtitution of infinite Wiſdom, as it was not only a *diſtinguiſhing Mark* of that People, but a perpetual, living, and irreſiſtible Proof of his Covenant with them, who in due Time were to be bleſt with the *Meſſiah* that was to be born of their own Nation, (one grand Article of this Covenant) and for this reaſon the *Seal of Circumciſion* was wiſely ordered by *God* to be imprinted upon that *particular Part* which ſerv'd for the *Propagation of Mankind*, who were to be thus eminently *bleſſed*, and whoſe Seed (as proceeding from *Abraham*) were to be multiplied as the *Stars of Heaven*; ſo that it was a *Note of Commemoration* to *Abraham*'s Poſterity who bore it, to put them continually in mind whoſe Offspring they were, and what ſingular Advantages they were entitled to on that account, *provided* they took care not to degenerate from the *Dignity* of that *Stock* from whence they ſprung.

Or if we conſider it in an *Emblematical View*, it points out to us that *unſpotted Purity* and Diſregard of ſenſual Enjoyments, which is the *true Characteriſtick* of *God's People*; teaching us to renounce every thing, which has no other uſe in the *Degeneracy of our Nature*, but to *cheriſh the Deluſions of Senſe*, and leave our *Appetites* leſs under the Command of our *Reaſon*; a Document which any one skill'd in the Knowledge of Nature, will find to be ſufficiently implied in this *Inſtitution*; ſo that this Rite of *Circumciſion*, was an expreſſive Emblem of the perfect Purity of *Chriſtians*, who were to be more nearly bound to *God* by the *Heart* than by the *Fleſh*.

It's plain therefore from what has been already obſerved, that *Circumciſion* was the cutting off the Foreskin of that Member, which in every *Male* is the *Inſtrument of Generation*, and laying that Part of it bare which Nature hath covered. It's call'd *the Fleſh of your Foreskin* (Gen. xvii. 11.) being a figurative Tranſpoſition of Words very uſual in Scripture, and ſignifying the *Foreskin of your Fleſh*, where by the Word *Fleſh* is underſtood that *peculiar Member* which Decency forbids us to name, and ſo it is call'd in many Places of *Scripture*, as in *Levit.* xv. 2. *Ezek.* xvi. 26. Whoever conſiders the Nature of this Operation, that it muſt neceſſarily be painful, and to ſuch as liv'd in *hot Countries* highly inconvenient, if not dangerous, an Operation wherein we can perceive no Footſteps of *human Invention*, as having no Foundation either in Reaſon, Nature, or Neceſſity; I ſay whoever conſiders this muſt needs conclude that Mankind could never have put ſuch a Severity upon themſelves, unleſs they had been enjoin'd and directed to it by a *Divine Command*; ſo that the Strangeneſs and Singularity of this *Ordinance* is ſo far from being an Argument againſt it, that it is an evident Proof of its *Divine Inſtitution:* Now what was originally inſtituted by *God*, cannot in ſtrictneſs be counted *immodeſt* (tho'

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we perhaps may have ſome ſuch Conceptions of it) ſince *unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their Mind and Conſcience is defiled* (Titus i. 15.)

This Rite of *Circumciſion* was ſtrictly injoin'd by *God* under the Penalty of *utter Exciſion* (*Gen.* xvii. 14.) where it's ſaid, that he who is not circumcis'd, *that Soul ſhall be cut off from his People*, the meaning of which is, that he was not to be accounted one of *God's People*, or as one of *Abraham's Poſterity*, and ſo not entitled to the Promiſes of the Covenant. It can never mean *Excommunication*, for a Perſon *uncircumcis'd* did not become a Member of the *Church*, and ſo could not be excommunicated; it may alſo be underſtood of a Puniſhment by *the hand of Heaven*, as in *Levit.* xvii. 10. and xx. 5, 6. So that not only was the Child who was *Uncircumcis'd*, depriv'd of the Bleſſings of the *Covenant*, but the Parents alſo who neglected this *Ordinance* were puniſh'd by *God*, or by the hand of the Judge. *Zipporah* the Wife of *Moſes*, tho' ſhe was of the Race of *Abraham* (being a *Midianitiſh* Woman) yet either look'd upon *Circumciſion* as a very cruel and unneceſſary Ordinance, or that it was unreaſonable while they were on their Journey to *Egypt*, and therefore it ſeems prevail'd with *Moſes* (who was too indulgent to her in this Caſe) to omit it, or at leaſt delay it; but we ſee what the Conſequence was; it's ſaid, *The Lord ſought to kill Moſes* (*Exod.* iv. 24.) whereupon *Zipporah* complied, and ſhe her ſelf perform'd that *Ceremony*; but ſhe appears to have been a very perverſe and froward Wife, for immediately after ſhe had cut off the *Foreskin* of the Child, ſhe in an angry manner threw it at her Husband's feet, ſaying, *Surely thou art a bloody Husband to me*, referring to this *bloody Rite* of *Circumciſion*, which was the Cauſe of its Effuſion. This Paſſage ſhews us, that this Rite might be performed by any of the Parents, or (as the *Jews* ſay) by any other Perſon, and alſo it informs

us, that in thoſe early times they made uſe of a ſharp Knife made of *Flint* for that purpoſe (*ver.* 25.)

The time for performing this *Rite* was the *eighth day* after the Birth of the Child (*Gen.* xvii. 12.) which the *Jews* underſtand not of ſo many complete days, but the current time, that is, ſix full days, and any Part leſs or more of the other *two*. The beſt Reaſon of this Law ſeems to be, that all Animals are in a weak Condition at their Birth, and are as it were in a State (if I may ſpeak ſo) betwixt ſomething and nothing; on which account *God*, who is pleas'd with no Creature that is either *imperfect* or *polluted*, forbad the offering up of ſuch in Sacrifice to him, as being under a Legal Uncleanneſs (*Levit.* xxii. 27.) Phyſicians alſo obſerve that moſt Infants die before the *ſeventh day*, and conſequently could not be able to bear ſo ſevere an Operation, as this of *Circumciſion* during theſe *ſeven days*; ſo that had *God* appointed *Circumciſion* before the *eighth day*, the ordinary Mortality of Children from other Cauſes, antecedent to this Period, had infallibly been imputed to this *Rite*, and had he defer'd it much longer, or left the Day to the Choice of the Parents, their growing tenderneſs would often delay, and perhaps in the end defeat the Inſtitution.

The *eighth day* was ſo abſolutely fix'd for this *Ceremony*, that, if it fell upon a *Sabbath*, they *circumcis'd* the Child, notwithſtanding that all manner of work was ſo ſtrictly forbidden on it; and of this *our Saviour* takes notice, *John* vii. 22. It's reaſonable however to think, that in Caſes of extreme Weakneſs, where there was an evident hazard of the Child's Life by the performance of this Rite, *God* would graciouſly diſpenſe with it, if afterwards perform'd; for the Scriptures ſay, that *he who obſerveth theſe Laws ſhall live* (not *die*) *by them* (*Levit.* xviii. 5.) and as *God* is not ſimply tied to *Sacraments* in the matter of *Salvation*, ſo we muſt judge of them who died without being circumcis'd,

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as we do of thoſe who died before it was eſtabliſhed.

The *Jews* (who in all Countries, wherever diſpers'd, have this Rite ſtill in great Veneration) obſerve that the greateſt Pain and Anguiſh, ariſing upon *Circumciſion*, is upon the *third day* after the Operation, which by the Inflammation of the Wound is often the Occaſion of *Fevers*; and indeed Phyſicians obſerve the ſame of all *Wounds* and *Ulcers*, that they are then moſt inflamed by a Conflux of ſharp humours to them. It was for this Reaſon that the *Sons of Jacob* did treacherouſly take that opportunity of falling on the *Shechemites*, when they were leſs able to defend themſelves (*Gen.* xxxiv. 25.)

While the *Iſraelites* were in *Egypt*, *Circumciſion* no doubt was regularly obſerv'd, for none *Uncircumcis'd* could eat the *Paſſover*; but during the time that the *Iſraelites* were wandring in the Wilderneſs of *Arabia*, this Rite of *Circumciſion* had beeen omitted; not through any wilful neglect of this *Ordinance*, but being, or at leaſt expecting to be, always upon the march, *Moſes* (probably by Direction from *God*) thought it unſafe to expoſe them to the hardſhip of it, which would have extremely embarras'd them; nor indeed was this mark of diſtinction neceſſary in a *Deſart*, where there was no other Nation with whom the *People of God* could intermix; and conſequently there was leſs Reaſon for their Obſervation of this diſtinguiſhing Rite, until they ſhould enter upon the Poſſeſſion of a Country, where *Idolatry* ſurrounded them on all hands. Theſe of them who entred into *Canaan*, were ſuch as were born within the *forty Years* of their Travels in the *Wilderneſs*, and had not been circumcis'd there; for all the Men who came out of *Egypt*, and had been circumcis'd there, were now dead, *Joſhua* and *Caleb* only excepted.

It was to theſe of them therefore, who had been born in the *Wilderneſs*, that that *general Circumciſion* related,

related, which *Joſhua* by the Commandment of God perform'd at *Gilgal*, after they had paſs'd over *Jordan*; in order to prepare them for the *Paſſover*, which was celebrated immediately after, for, as was juſt now ſaid, no *Uncircumcis'd Perſon* could eat of it. The Command which *God* gave to *Joſhua* was in theſe words, *Make thee ſharp Knives, and circumciſe again the Children of* Iſrael *the ſecond time* (*Joſh.* v. 2.) The ſharp Knives are allowed to be (what our marginal Note calls them) *Knives of Flint*, which Stones they ſay were very plentiful in the *Mountains of Arabia*, and commonly made uſe of in theſe Weſtern Countries, as was already obſerved in the caſe of *Zipporah's* Circumciſing her Son (*Exod.* iv. 25.) but the difficulty of this Paſſage does not lie here. The Queſtion is what is to be underſtood by *circumciſing* them a *ſecond time*. Some (who maintain that *Circumciſion* took place during the *Iſraelites* Abode in the Wilderneſs) have undertaken to prove, That it was poſſible to bring over the Foreskin again by Art, which many of the *Iſraelites* they ſay had done during their Journey in the Wilderneſs, and for this Reaſon were ordered to be circumcis'd afreſh; but whatever may be in that, the meaning of the Precept ſeems rather to be this, *Let the Ceremony of Circumciſion, which has been ſo long diſcontinued, be renewed as it was heretofore*, ſo that the *ſecond Circumciſion* mentioned in the above-cited Text, was only the Renewal of it, after it had been unobſerv'd from their Departure out of *Egypt*.

Such who inſiſt upon it as a Thing poſſible to bring over a new Skin again by Art, after one has been *circumcis'd*, ground their Opinion upon that Paſſage in the Apocryphal Book of the *Maccabees* (1 *Maccabees* i. 16.) where it's ſaid, that in the days of *Antiochus Epiphanes* certain wicked Men of *Iſrael* having got a Licence to do after the Ordinances of the Heathen, *made themſelves uncircumcis'd, and forſook the holy Covenant, and joined themſelves with the Heathen, and*

were

were ſold to do miſchief; and they further affirm, that there were ſome *Chriſtians* in the time of the *Apoſtles*, who, that they might more perfectly renounce *Judaiſm*, effaced the very Marks of *Circumciſion*, which, if true, was a Refinement upon *Chriſtianity*, that perhaps St. *Paul* thought deſerv'd his Cenſure; and to which his Words (1 *Cor.* vii. 18.) may poſſibly relate, *Is any Man call'd to the faith* (ſays he) *being circumcis'd? Let him not become uncircumcis'd*, &c.

After this *Rite* was perform'd upon the *Iſraelites* at *Gilgal* in Obedience to the Command of *God* (*Joſh.* v. 2.) we are told (*ver.* 9.) that *God* ſaid to *Joſhua*, *This day have I roll'd away the Reproach of* Egypt *from off you*; by which may be underſtood either the *Idolatry* of *Egypt*, which was roll'd away from the *Children of Iſrael*, by renewing the *Covenant of Abraham* with the *Almighty God*, when they were circumcis'd at *Gilgal*; or more probably is meant *Uncircumciſion* it ſelf with which the *Iſraelites* always upbraided other People, and particularly the *Egyptians* with whom the *Iſraelites* had lived ſo long; and if this be the true, as indeed it is the moſt *unconſtrain'd ſenſe*, this Paſſage is a plain Proof, that the *Iſraelites* could not learn the *Rite of Circumciſion* from the *Egyptians* (as ſome pretend) but the *Egyptians* muſt have had it from them.

There were ſome Cuſtoms which the *Jews* obſerv'd at the time of *Circumciſion* worthy of Obſervation; as *Firſt*, The *Name* was uſually given to the *Child* at that time: Upon ſome extraordinary Occaſions the *Mother* would name it, but generally the *Father* did it, and in the doing of it Regard was had to ſome of the near Kindred of the Family; this was obſerv'd at the Circumciſion of *John the Baptiſt*, the Son of *Zacharias the Prieſt* (*Luke* i. 59—64.) *Secondly*, They always prepar'd in the Room a certain void Chair for the *Prophet Elias*, the Occaſion of which was this: They ſuppoſe that, in this *Prophet's time*, the People of

of *Iſrael* had renounc'd *Circumciſion*; for when he complain'd to *God* that *they had forſaken his Covenant* (*1 Kings* xix. 10.) he meant, ſay they, the *Circumciſion they had abandoned*; and this, as they pretend, ſo mortally afflicted him, that retiring into a Cave, he deſir'd to end his days there; *it's enough* (ſays he) *O Lord, take away my Life* (*ver.* 4.) *God* therefore to comfort him (ſay the *Jews*) promis'd him that ſuch a Calamity ſhould never happen again; for which purpoſe they ſay, he is always preſent at the circumciſing of Infants to ſee it rightly perform'd, and takes his Place in the great Chair prepared for him, tho' he is not bodily ſeen. A Third Cuſtom, they threw the *Foreskin* that was cut off into ſome Sand prepar'd for that purpoſe, in memory of that Promiſe, *I will make thy Seed as the Sand of the Sea* (*Gen.* xxxii. 12.) and of the ſaying of *Balaam* (*Numb.* xxiii. 10.) *who can count the Duſt of Jacob*, that is (as they interpret it) *his Poſterity*, whoſe *Foreskin* is caſt into the *Duſt*. And laſtly, upon the Day of *Circumciſion*, they always made a *Feaſt* after the Example of *Abraham*, who, it's ſaid (*Gen.* xxi. 8.) made a great Feaſt the ſame day that *Iſaac* was weaned, which they, perverting the Text, ſay, was when he was circumcis'd.

The *Jews* valued themſelves exceedingly above all other Nations, for having on their Bodies the *Token* and *Seal* of the *Covenant*, which *God* himſelf made with their Fore-fathers; and therefore they reckoned this their glorious and peculiar *Privilege*; for which Reaſon they eſteem'd *Circumciſion* more than all the other Rites and Orders of the *Ceremonial Law*; and *Uncircumciſion* was a Term of the higheſt Reproach among them; after which manner they ſpeak of the *uncircumcis'd Philiſtines* (*Judg.* xiv. 2.) Nay they thought it a ſcandal to keep Company with Perſons that were not *circumcis'd*. *Thou wenteſt unto Men uncircumcis'd and didſt eat with them*, was the Accu-

Accuſation which they brought againſt St. *Peter* (*Acts* xi. 3.) And indeed, conſidering that *Abraham* and his Poſterity were ſingled out for a *choſen Generation*, the *Repoſitory of Truth*, and the *Receptacle of God incarnate*, there was abundant Reaſon why this Remembrance ſhould be very grateful to them: But to value themſelves meerly upon this, and to deſpiſe others for want of it, was neglecting the moſt uſeful Part of the Reflexion, *viz.* the *eminent Faith* and *ready Obedience* of ſo renowned an *Anceſtor*, and the noble *Emulation* of his Virtues, which ſuch a *worthy Pattern* ought to have inſpir'd them with. This they were apt to overlook, tho' any conſiderate Perſon could not but perceive, that the only valuable Relation to *Abraham*, as the Apoſtle excellently argues (*Rom.* iv. 11.) is not that of *Conſanguinity* and *natural Deſcent*, but the *Reſemblance of his Virtues*, and Claiming under him as the *Father of the Faithful*.

In proceſs of time the *Egyptians*, and other Nations in the Neighbourhood of *Canaan*, came to imitate the *Jews* in this Inſtitution; which has given occaſion to ſome to advance it as their Opinion, that this was practiſed among them before the Precept given by *God* to *Abraham*; and that it was in Imitation of the *Egyptians*, that *God* was pleas'd to humour *Abraham* and his Poſterity, by the Continuance of this *Rite*. Of this I have already taken ſome notice, as the Occurrences in this *Section* led me to it; and alſo in the *Reflexions* upon the *Ceremonial Law*, contain'd in the *firſt Chapter* of this *Book*; to which I ſhall add the following Conſiderations.

When *Abraham* was in *Egypt* there was certainly no ſuch Cuſtom then in uſe; which appears from this, that it was *twenty Years* after his Return from that Country, that *God* enjoin'd *Abraham* the Rite of *Circumciſion*; and then it's ſaid, *That* Abraham *took* Iſhmael *his Son, and all that were born in his Houſe, and all that were bought with his Money, and circumciſed the Fleſh*

Fleſh of their Foreskin (*Gen.* xvii. 23--- 27.) Now it's evident when he came out of *Egypt*, he brought *Men-ſervants* and *Maid-ſervants* with him in abundance (*Gen.* xiii.) and therefore unleſs we can ſuppoſe that all theſe *Egyptian Men-ſervants* died within *twenty Years* (when the ordinary Period of Life was at leaſt a *hundred*) or that when they died, none of them left any *male Iſſue* behind them, we cannot but conclude, that *Circumciſion* was not known in *Egypt* in *Abraham's Time*, becauſe it is expreſly ſaid, *That every Male among the Men of Abraham's Houſe was circumcis'd* (*ver.* 23.) at the ſame time that he was, which could never have been done had they undergone that *Rite* before, unleſs we go into the Opinion of thoſe who think that the Recovery of a *new Prepuce* is a thing poſſible.

Beſides it appears from a Paſſage in *Jeremiah*, if taken in a literal Senſe, that *Circumciſion* was not ſo generally practiſed among the *Egyptians* and other Nations even in his Days: The Paſſage is in *Jer.* ix. 25, 26. the Words are, *Behold the Days come, ſaith the Lord, that I will puniſh all them that are circumciſed with the uncircumciſed*, Egypt *and* Judah *and* Edom, *all the Children of* Ammon *and* Moab, &c. *for all theſe Nations are uncircumciſed, and all the Houſe of* Iſrael *are uncircumciſed in Heart.* The plain Senſe of which Words is this, that *God* would viſit the Houſe of *Iſrael* like ſtrange Nations, becauſe as the latter were *uncircumciſed in the Fleſh*, ſo the former were in the *Heart.* The ſame is evident alſo from *Ezek.* xxxi. 18. where *Pharaoh* and all his Multitude are conſidered as *uncircumciſed.*

I have already, in the *firſt Chapter* of this *Book*, given ſome rational ways of accounting for the eſtabliſhment of this Rite in *Egypt* and elſewhere: To illuſtrate what is there ſaid it may be further conſidered, that *Joſeph* married the Daughter of an *Egyptian Prieſt*, *viz. Aſenath*, the Daughter of *Potiphar Prieſt of On* (*Gen.* xli. 45.) and this in the height of his Grandeur,

Grandeur, when he had it in his power to make it one Condition of his Marriage, that all the *Males* of that Family, into which he married, ſhould be circumcis'd. His Brethren made the ſame a neceſſary Condition of giving their Siſter *Dinah* to *Shechem* the Son of *Hamor* in Marriage (*Gen.* xxxiv. 20--- 25.) when they were very far from being upon equal Terms with *Shechem*, who had previouſly defil'd their Siſter; and in whoſe Land they dwelt, and conſequently in a degree of Subjection to them; whereas *Joſeph* was very much ſuperior to any Subject in *Egypt* at the time of his Marriage. Can we doubt then that *Joſeph*, who excell'd all his Brethren in Piety, one endued with all the Power and Grandeur of *Egypt*, and what is more with the *Spirit of God*, would give himſelf in Marriage to an *uncircumciſed Family* upon Terms leſs advantageous to the *Cauſe of Religion*, than his Brethren had given their Siſter who was defiled? which accounts for the manner how this *Rite* might very probably have been introduced into *Egypt*.

This Rite of *Circumciſion* was to continue till *Chriſt* came, and was then to ceaſe; becauſe it was a Sign of the *Covenant* which *God* made with *Abraham*, one conſiderable Article of which was, that the *Meſſiah* ſhould (as *Man*) proceed from his *Loins:* Now when the *Covenant* was made good, and *Chriſt* the *promiſed Seed* was come, there was no reaſon for any longer Continuance of the *Sign* of it; but the *Jews* after *Chriſt's* Appearance in the World, would not believe or underſtand this, nor allow that any beſides *Abraham's Seed* (unleſs they were *circumciſed* and made *Proſelytes*) ſhould be in covenant with *God*, notwithſtanding *that all the Families of the Earth were to be bleſſed in him* (*Gen.* xii. 3.) which was a *Promiſe* before the Command of *Circumciſion*; and upon this account it was, that the *Jews* were greatly prejudiced againſt the *Apoſtles* for preaching againſt the *Ceremonial Law*, and more eſpecially for aboliſhing the Sacrament of *Circumciſion*.

SECT-

SECTION III.

Of the PASSOVER.

THE *Paſſover* was not only a moſt *ſolemn Sacrament*, but one of the greateſt *Feſtivals* in the *Jewiſh Church*, and was an *annual Memorial*, inſtituted partly in remembrance of their *miraculous Deliverance* from their *Egyptian Bondage*; but chiefly in memory of the deſtroying Angel's paſſing over the Houſes of the *Iſraelites* ſprinkled with the Blood of the Lamb, and ſparing their *Firſt-born*, when he ſlew the *Firſt-born* of the *Egyptians*, from whence it had the Name of *Paſſover*; it was alſo called the Feaſt of *unleavened Bread* (*Luke* xxii. 1, 7.) to put them in mind of the great Diſtreſs and Hurry they were in, when they could not ſo much as ſtay to put Leaven in their Bread; and becauſe that, during the Continuance of this *Feſtival*, this ſort of Bread was to be us'd, and no other. All which (as formerly obſerv'd, *Chap.* i.) was typically predictive of *Chriſt our Paſſoever, who was ſacrificed for us*, and who being offered up a Sacrifice for the Sins of the *World*, will ſave all ſuch, who *by putting away the Leaven of Malice and Wickedneſs*, do believe and obey the Goſpel, *with the unleavened Bread of Sincerity and Truth* (1 *Cor.* v. 7, 8.)

It ſhould be obſerved however, that the Word *Paſſover* is not only uſed in *Scripture* for the *Feaſt* itſelf, inſtituted in commemoration of this remarkable Event, but alſo for the *Paſchal-Lamb*, and all the other great *Sacrifices* appointed to be offered up during the *ſeven Days* that this *ſolemn Feaſt* continued, as is plain from *Deut.* xvi. 2. And thus it is uſed in the *New Teſtament* (*John* xviii. 28.) where we are told that the *Jews* would not go into the *Judgment-Hall*, leſt they ſhould be defiled, *but that they might eat the Paſſover*, that is, the *Paſchal-Lamb*, and theſe *Paſſover-offerings*, which were

were *holy things*, of which none might eat in their Defilement.

This *Feaſt* was celebrated with *extraordinary Solemnity*; the particular Injunctions and Ceremonies relating to it are fully mentioned in *Exod.* xii. and *Deut.* xvi. of which I ſhall give a ſhort Abſtract, having already in the *firſt Chapter* of this *Book* obſerv'd ſeveral things concerning it, in carrying on the Parallel betwixt it as a *Type*, and *Chriſt* as the *Antitype*.

This Solemnity properly began on the *fourteenth* of the Month *Abib* (which takes in the latter Half of our Month of *March*, and the former Half of *April*) or on that Day in the Afternoon the *Paſchal-Lamb* was appointed to be kill'd (*Exod.* xii. 6.) This Month is called *Abib* (*Exod.* xiii. 4. and xxiii. 15.) as ſignifying the Month of *new Ears of Corn*, becauſe then the Corn was ear'd, and grew towards Ripeneſs, which ſhews how different the Climate of *Canaan* was from ours; but in After-ages this Month was called *Niſan* (*Nehem.* ii. 1. *Eſther* iii. 7.) Now tho' the killing of the *Paſchal-Lamb* was not till the *fourteenth* of this Month, yet there were ſeveral *previous Ceremonies* appointed antecedent to this Day, which I ſhall mention in their due Order: Only it may be obſerv'd, that all the *Jewiſh Feaſts*, and indeed all their natural Days, began on the preceeding *Eve*, immediately after *Sun-ſet*, and continued till next Night at *Sun-ſet*, which I ſuppoſe was owing to that way of ſpeaking (*Gen.* i.) where the *Evening* is mentioned before the *Morning* in the reckoning of Days.

The firſt Step then towards this great Solemnity, was the taking up of the *Paſchal-Lamb* on the *tenth* Day of this Month, and keeping it up till the *fourteenth* (*Exod.* xii. 3, 6.) one Reaſon of which might be that his Bowels might be purged and empty, and thereby made fitter for dreſſing; but the principal Reaſon ſeems to be, that in theſe *four* Days they might

neither a *Tabernacle* nor *Temple* erected, and then they kill'd the *Paſchal-Lamb* in their own Families; and in place of ſprinkling the Blood on the *Altar* (which was the Practice afterwards) they ſprinkled it with a *Bunch of Hyſſop* on the *Lintel* and *Door-poſts* of their *Houſes*, but not on the *Threſhold* leſt any ſhould tread upon it (*Exod.* xii. 7.) But tho' the *Paſchal-Lamb* could not be eat any where but in *Jeruſalem*, yet the *Jews* ſay that every one was oblig'd to eat *unleavened Bread* at home, in every Place where they dwelt.

And tho' *God* choſe *Jeruſalem* for the Place of his Worſhip, to which all the *Males* under certain Limitations, as ſhall be mentioned by and by, were obliged to reſort at the *three great Feſtivals* (of which this of the *Paſſover* was one) yet the *Paſchal-Lamb* could not be kill'd in any *private Family* at *Jeruſalem*. This was to be done in the *Courts of the Temple*, for it was a *Sacrifice* (*Exod.* xii. 27. and xxxiv. 25.) Any of the *Iſraelites* without diſtinction, whether they were *Prieſts*, *Levites*, or *Laity*, might kill the *Paſſover* (*Exod.* xii. 6.) as was formerly obſerv'd of other Sacrifices; but this did not make him a *Prieſt*, for their proper Work was to *offer the Blood on the Altar*. Indeed if any of the People were *unclean* they could not officiate in killing; and this is given as a Reaſon why ſome of the *Congregation* who were not *ſanctified*, did not kill the *Paſſover* in *Hezekiah's Time*, upon which account the *Levites* had the Charge of doing it (2 *Chron.* xxx. 17.)

The *Paſchal-Lamb* being kill'd, and the Blood of it ſprinkled by the *Prieſt* on the *Altar*, it was carried home to the Family where it was deſign'd to be eat; but previous to this the *Paſchal Societies* were agreed upon and concluded by the Company who were to eat it, in caſe the *Family* to which it was carried were not a ſufficient Number for that purpoſe, and this was ſufficiently warranted by that Command, *Exod.* xii. 4. *Every Man according to his eating ſhall make your*

your count for the Lamb; ſo that while the Lamb was yet alive, it was to be certainly concluded, who, and how many were to join together for the eating it; and the Reaſon is, becauſe it was to be entirely eat, *nothing of it was to remain until the Morning* (*Exod.* xii. 10.) any of it that was not fit for eating was to be burnt with *Fire*, which ſeems to be the Meaning of the laſt Part of that *Verſe*.

The Eating of the *Paſſover* then, and of *unleavened Bread*, was to commence on the *fourteenth* after Sunſet, being the beginning of the *fifteenth Day* (*Levit.* xxiii. 6.) No particular Hour is determined; it was enough if it was done any time of the Night; for the Precept is general, *They ſhall eat the Fleſh in that Night* (*Exod.* 12. 8.) and accordingly it's ſaid of *our Saviour*, *That when the Even was come he ſat down with the twelve* (*Mat.* xxvi. 20.) which ſhews alſo the Poſture of Eating. If any Argument therefore can be drawn from thence, it muſt at leaſt juſtify the Practice of ſuch, who, in Imitation of *our Lord's Poſture*, ſit at partaking the *Holy Sacrament* of the *Supper*, which is the *Chriſtian Paſſover*. It might be eat in any Part of *Jeruſalem*; and thus *Chriſt* with his *Diſciples* kept it in an *upper Room* (*Mark* xiv. 15. *Luke* xxii. 12.)

This *firſt* Day of the *Paſſover* (which was the *fifteenth* of the Month) is call'd a *Sabbath* (*Levit.* xxiii. 11.) by which we are not to underſtand the *ſeventh* Day's Reſt in the ordinary Courſe of the Week, but this *fifteenth* Day of the Month, upon what Day ſoever of the Week it fell; being accounted a *Sabbath*, becauſe it was *holy*, and no *ſervile* Work to be done upon it, nor upon the laſt Day of the Feaſt; and therefore theſe *two* were the moſt ſolemn Days, on which they were to have a *ſolemn Convocation* (*Exod.* xii. 16.) for as *God* delivered them from their cruel Bondage in *Egypt* on the *firſt Day*, ſo he overthrew *Pharaoh* and his Hoſt in the *Red-ſea* upon the *ſeventh* Day.

The *ſecond* Day of the *Paſſover* (which was the *ſixteenth* Day of the Month) was the Day appointed for offering up the firſt *Sheaf* of the Fruits of the Harveſt (*Levit.* xxiii. 10, 11.) which muſt have been of their *Barly Harveſt*; for their *Wheat Harveſt* did not begin till *Pentecoſt* (which was *fifty Days* afterwards) and then they were to offer the Firſt-fruits of their Flour (*ver.* 17.) This was done as a thankful Acknowledgment to *God* for the Fruits of the *Earth*, which were then uſually ready for cutting down; and until this Offering was made they were neither to reap nor eat any of the new Corn (*Levit.* xxiii. 14.) From this Day incluſive they were to reckon *ſeven Sabbaths* complete, or *forty nine Days*, and then the Day afterwards which made out the *fiftieth*, was the Day of *Pentecoſt* (*ver.* 15.) of which afterwards.

The intermediate Days betwixt the *firſt* and *laſt Day* were alſo *holy Days*, tho' not obſerv'd with ſo much ſtrictneſs as the other *two*. There was commonly more Service and Employment in the *Temple*, and more Work for the *Prieſts* in *ſacrificing* than on other ordinary Days; for all the *Peace-offerings* and *Sin-offerings* that were reſerv'd for this Time, were diſpatch'd on theſe *five* Days; beſides which we find particular Directions are given for the *Sacrifices* to be offered up, every one of the *ſeven Days* during this *Feaſt* (*Numb.* xxviii. 19--- 25.) So that theſe were not meerly *idle Times*, as in moſt Countries they are, where *holy Days* are now obſerv'd, but Days ſet apart for *Divine Service*; they were however allowed by *God* to rejoice at this *Feaſt* (*Deut.* xvi. 11, 14.) and hereupon they introduced a certain Number of *Cups* of *Wine* at the *Paſſover*, of which mention is made by the *Jewiſh Writers*.

To this Feaſt of the *Paſſover*, and to the other two *annual Feaſts*, viz. *Pentecoſt* and the *Feaſt of Tabernacles* (of which afterwards) all the *Males of Canaan* were oblig'd to reſort every Year (*Deut.* xvi. 16.) excepting

excepting *Children*, *Bond-ſervants* and *Strangers* that were not *circumcis'd*; but devout People were wont alſo to carry up their Wives and Children with them, as appears from the Story of *Elkanah* (1 *Sam.* i. 3, 4.) and *Joſeph* who went up with the *Virgin* Mary and *our Lord* (*Luke* ii. 41, 42.) If any neglected to obſerve this *ſolemn Feaſt*, he incurr'd no leſs Penalty than that of being *cut off from the People of* Iſrael: For tho' in the firſt Inſtitution of this *Sacrament* in *Egypt* no ſuch Penalty is ſpoke of, with reſpect to the *Non-obſervance*, but only with regard to the eating of *unleavened Bread* during that Seaſon, yet afterwards when this *Ordinance* was renewed in the *Wilderneſs of Sinai*, and the Command for the Obſervance made a *ſtanding Law* for After-ages, this Penalty is expreſly annex'd (*Numb.* ix. 13.)

But tho' the Precept againſt the *wilful Neglect* of this *Ordinance* was ſo ſevere, yet they who were hindred by any lawful Impediment, as a *Journey*, *Sickneſs*, or any *legal Uncleanneſs*, voluntary or involuntary (for example, thoſe who had been preſent at a Funeral, or who by any accident had been defiled) were excus'd from keeping the *Paſſover* in the *firſt Month*, but were oblig'd to keep it on the *fourteenth* Day of the next Month. It was thus the *Lord* ordered *Moſes*, upon the Occaſion of the Enquiry of ſome of the *Iſraelites* who were oblig'd to pay their laſt Offices to ſome of their Relations, and who being thus polluted were not capable of partaking of the *Paſchal Sacrifice* (Numb. ix. 6—12.) We have an Example of the Execution of this Law under *Hezekiah* (2 *Chron.* xxx. 2, 3, *&c.*) This pious *King* being reſolv'd to cauſe a *ſolemn Paſſover* to be celebrated by all his Subjects, it was remonſtrated to him, that the *Prieſts* had not ſufficient time to puriſy themſelves in ſo great a Number as was neceſſary for this Solemnity; therefore it was reſolv'd that the

Celebration of it ſhould be put off till the Month following, when it was kept accordingly.

If Men's Occaſions call'd them home, they were not bound to ſtay any longer at the Place where the *Sanctuary* was, but till they had eaten the *Paſchal-Lamb*, after which (the *Jewiſh* Writers ſay) they might return home if they pleas'd; which they infer from that Paſſage in *Deut.* xvi. 7. *And thou ſhalt turn in the morning, and go into thy Tents*, that is, into their own Habitations, call'd *Tents*, becauſe they had no other Dwellings when theſe Words were ſpoken; and which ſuppoſes many of them were eating the *Paſchal-Lamb* in the Habitations of others, and in *Paſchal Societies*, as was formerly obſerved: Yet pious Perſons who were able to bear ſo great a Charge, were wont no doubt to ſtay the whole *ſeven Days* before they return'd home, becauſe the *firſt* and *laſt Days* of the Feaſt were great Solemnities; and ſo they did in the *Paſſover* of *Hezekiah* and *Joſiah* (2 *Chron.* xxx. 21. and xxxv. 17.)

At the *Paſſover*, and generally at all their *ſolemn Feaſts*, Acts of *Charity* were injoin'd and performed: It's ſaid, *They ſhall not appear before the Lord empty, every Man ſhall give as he is able* (Deut. xvi. 16, 17.) And from thence came the pious Cuſtom in the Beginning of *Chriſtianity*, that the People, when they came to the *Lord's Table*, offered *Bread* and *Wine*, *Corn* and *Oil*, and ſuch like things, for the Support of *God's Miniſters*, and the Relief of the *Poor*; out of theſe in many Places they made their *Agapæ* or Feaſts of Charity for the *Poor*. Mention is made of theſe Oblations in the *Canons* aſcrib'd to the *Apoſtles* (Chap. iii. 4.) which, tho' not compos'd by them, yet contain a great many *Apoſtolical Cuſtoms*.

From the Story of *Barabbas* in the *New Teſtament*, it appears that it was a receiv'd Cuſtom at the *Paſſover* to ſet one Priſoner or other at liberty; the

the Reaſon of which might be, either as a Token of their great Joy and Gladneſs upon this Occaſion, or in remembrance of their own Freedom and Deliverance from their *Egyptian* Bondage.

The *holy Scriptures* give us ſeveral Inſtances of ſolemn *Paſſovers* being kept, beſides that in *Egypt*, which was celebrated there immediately after its *firſt Inſtitution*; the firſt we read of was that in the *Wilderneſs of* Sinai (*Numb.* ix. 4.) in the Confines of the *holy Mount*, where they reſted for almoſt the Space of a whole Year after the *Tabernacle* was ſet up, the *High-Prieſt* conſecrated, and his firſt Oblation honoured with a gracious Acceptance. They by their repeated Deſires of returning to *Egypt* ſeem'd in a great meaſure to have forgot this great Deliverance, and therefore it was certainly a very proper Time to re-ordain the *Celebration* of it, that ſo remarkable an Event might not altogether be obliterated. If it ſhould be asked whence they could have a Sufficiency of *Lambs* or *Kids* (for they might take either of the two, *Exod.* xii. 5.) for ſo vaſt a Multitude to feaſt on, we muſt conſider that they went out of *Egypt with Flocks and Herds and very much Cattle* (Exod. xii. 38.) ſo that they might be ſupplied in part out of their own Subſtance; and as they remain'd for ſo long a time in their Encampment, they would doubtleſs traffick for what they wanted with the *Iſhmaelites* and ancient *Arabs* inhabiting thoſe Parts, and being not far diſtant from *Midian* (*Exod.* iii. 1.) they might by the Intereſt of *Jethro*, *Moſes*'s Father-in-law, be furniſh'd with *Lambs* or *Kids*, and with ſuch a Quantity of *Meal* for *unleavened Bread*, as this *one Paſſover* (which was the only one kept in the *Wilderneſs*) might be preſum'd to require.

The next *Paſſover* we read of, was kept by the *Iſraelites* when encamp'd at *Gilgal* in the *Plains of* Jericho, after they had entred *Canaan* under *Joſhua* their Leader (*Joſh.* v. 10.) and after they had been previ-

previouſly *circumcis'd* in order to prepare them for it. Their miraculous Paſſage over *Jordan* had ſtruck ſuch a Terror upon the Inhabitants, that they ſhut themſelves up in *Jericho*, and durſt not offer to diſturb the *Iſraelites* in their *Encampment*; ſo that they were ſecure againſt their Attacks or any Interruption, either in their *Circumciſion*, or in keeping the *Paſſover*.

But the *two Paſſovers*, which are mentioned to be kept in an *extraordinary*, *ſolemn*, and *grand* manner, were thoſe of *Hezekiah* and *Joſiah*; the neceſſary Preparations for the *firſt* were too many and too great to be made within the time appointed by the *Law*, beſides other *legal Pollutions* we already mentioned; and therefore it's ſaid, *He took counſel with his Princes* and came to a Reſolution to keep it in the *ſecond Month* (2 *Chron.* xxx.) rather than delay it till the next Year; which no doubt they thought ſufficiently warranted from *Numb.* ix. 10, 11. for what was an Indulgence to particular Perſons, they readily concluded might well be allowed to the *whole Congregation of* Iſrael; and as the Land had been for a long time depriv'd of that Happineſs, and in the mean time polluted with *Idolatry*, they kept it for twice *ſeven Days*, during which time their Rejoicings were very extraordinary; and no wonder when they were bleſs'd with a *King*, whoſe *Piety* and *Munificence* upon this occaſion vyed with each other.

Afterwards King *Joſiah* kept a *Paſſover*, which exceeded this of *Hezekiah*'s; of which it's ſaid, *There was not holden ſuch a Paſſover from the Days of the Judges that judg'd* Iſrael, *nor in all the Days of the Kings of* Iſrael *nor of the Kings of* Judah (2 Kings xxiii. 22.) the Account of which is too long to be inſerted here. And laſtly, After the *Jews* return'd from their Captivity, and had finiſh'd the *ſecond Temple*, we read of their keeping the *Feaſt of unleavened Bread with Joy* (Ezra vi. 22.)

It

It was upon the account of this Inſtitution of the *Paſſover*, and the *Iſraelites* coming forth out of *Egypt*, that *God* was pleas'd to change the Order in the *Computation of Months*. For this Month of *Abib* was expreſly appointed to be the *firſt Month* in the Year (*Exod.* xii. 2.) which is a plain Intimation that the Year had another Beginning before this Time, moſt probably in *Autumn*, that is, about the End of *Harveſt*, as appears from *Exod.* xxiii. 16. where the *Harveſt* is ſaid to be *in the End of the Year*. But tho' this Beginning of the Year was expreſly tranſlated by *God* unto the *Spring*, yet the *Jews* obſerv'd this Change only with relation to the *Feaſts of the Church*, and therefore it's call'd by them the *Eccleſiaſtical Year*; for their *Civil Year*, which alone is regarded in all *Temporal* and *Civil* Affairs (as Contracts and other Buſineſs of that Nature) ſtill began, where it did before, with the *Month of September*.

Before I cloſe this *Section*, it may not be improper to obſerve, that as *Canaan* was a Country vaſtly *populous*, and all the *Males* oblig'd to come up to *Jeruſalem* at the *Paſſover* and the other *two ſolemn Feaſts*, it can hardly well be accounted for, how they could be all lodg'd in *Jeruſalem*; or what Security their Families had at home (eſpecially in the time of War) when none but *Women* and *Children*, and perhaps a few *Bond-ſervants*, or *Strangers uncircumcis'd*, were left there. The *Jewiſh* Writers give no other Satisfaction in this, but by reſolving it into a *Miracle*, and the *wonderful Providence of God*, in the Care and Preſervation of their Families during this Solemnity. Among many other Wonders which they ſay were vouchſafed to their Fore-fathers, they reckon theſe, no Woman ever prov'd *abortive* by the Smell of the *Sacrifices*; no Man ever ſtumbled in *Jeruſalem*; no Man ever wanted a *Bed* or *Lodging* there; and none ever wanted *Fire* to roſt his *Paſchal-Lamb*.

That

That we may form a Judgment as to the Number of People that reſorted to *Jeruſalem* upon this Occaſion, *Joſephus* informs us, that *Ceſtius* the *Roman Governor of Judea*, in order to perſuade *Nero* that the *Jewiſh Nation* was not ſo deſpicable as he believ'd, caus'd the People to be numbred by the *Sacrifices*; that upon this occaſion they kill'd 255600 *Lambs*, ſo that reckoning *ten* to each *Lamb* (which they ſay was the *ſmalleſt Society* allowed to eat it) the total Number according to that Computation extended to *two millions five hundred and fifty ſix thouſand Perſons*, that celebrated the Paſſover that Year; and we are told by their *Hiſtorians*, that at the Siege and Deſtruction of *Jeruſalem* by *Titus*, there periſh'd of ſuch who had come up to keep the *Paſſover* at that time the Number of near *eleven hundred thouſand men.*

It is almoſt as unaccountable to think how ſuch vaſt Numbers could be accommodated in the *Courts* of the *Temple*, where the *Paſchal-Lambs* were kill'd: As to which we are told that the *Area* of the *three* Courts of the *Temple* (of which afterwards) beſides the Rooms and other Places in it, where the *Paſchal-Lambs* might be kill'd, contain'd above 435600 *ſquare Cubits*, whereby (according to the Computation of the *Curious*) it's affirm'd there was room enough for above 500000 *Men*, to be in the *Temple* at the ſame time; and if upon that Occaſion one Company remov'd after another, there might have been room enough for them all to have offered up this Sacrifice in the *Temple* only, and within the appointed time.

CHAP.

CHAP. III.

Of the Places of Worſhip.

THE next thing that is to be conſidered in relation to the *Jewiſh Worſhip*, is the Place of performing it. Now the *Publick Worſhip of God* being to be perform'd by the joint Concurrence of ſeveral People, does not only require a Place ſufficient to contain all that aſſemble together to perform that Worſhip; but a *fixed* and *determined Place* is neceſſary, that ſo all who belong to the ſame *Congregation* may know whither they may repair for that purpoſe. This Reaſon put even the *Heathens*, who were guided by the *Light* of *Nature* only, upon erecting *publick* Places for the Honour of their *Gods*, and for their own Conveniency in meeting together, to pay their *Religious* Services and Devotions.

From the very firſt beginning of Time *God* had always ſome Place appropriated for the ſolemn Duties of *Religious* Worſhip. *Adam*, even during the ſhort time of his Continuance in *Paradiſe*, had where to *preſent* himſelf before the *Lord*; and after his Expulſion from thence his *Sons* in like manner had whither to bring their *Oblations* and *Sacrifices*: This probably was the Reaſon why *Cain* did not immediately fall upon his *Brother*, when his Offering was refus'd, becauſe perhaps the *Solemnity* and *Religion* of the *Place* and the ſenſible Appearance of the *Divine Majeſty* there, ſtruck him with a reverential Awe that might cauſe him to defer his villanous Deſign, till he came into the *field*, and there he ſlew him.

The *Patriarchs*, both before and after the *Flood*, us'd *Altars* and *Mountains*, and *Groves* for the ſelf-ſame purpoſe:

purpoſe: We read of *Noah's* building an *Altar* to the *Lord*, and offering *Burnt-offerings* upon it (*Gen.* viii. 20.) *Abraham*, when he was call'd to the Worſhip of the *true God*, erected *Altars* wherever he pitched his *Tent* (*Gen.* xii. 8. and xiii. 4.) He planted a Grove in *Beerſheba* and call'd there on the Name of the *Lord* (*Gen.* xxi. 33.) and it was upon a *Mountain* that *God* ordered him to offer up his Son *Iſaac* (*Gen.* xxii. 2.) *Jacob* in particular actually endowed a *Church* by the Name of *God's Houſe*, where he vowed to pay the *Tithes* of all that *God* ſhould give him (*Gen.* xxviii. 22.)

In the Wilderneſs where the *Iſraelites* themſelves had no *ſettled Habitations*, they had by *God's Command* a *moving Tabernacle*; and as ſoon as they were fix'd in the Land of *Promiſe*, *God* appointed a *Temple* to be built at *Jeruſalem*, which *David* intended, and his Son *Solomon* perform'd: After the firſt Temple was deſtroyed, another was built in the room of it (*Ezra* iii. 8.) which *Chriſt* himſelf owned for his *Houſe of Prayer* (*Matth.* xxi. 13.) and which both he and his *Apoſtles* frequented, as well as the *Synagogues*.

In the very *firſt Ages of Chriſtianity* we ſee in the *ſacred Writings* more than probable footſteps of ſome *determined Places* for their *ſolemn* Aſſemblies, and peculiar only to that uſe. Of this Nature was that *upper Room* into which the *Apoſtles* and *Diſciples*, after their Return from *our Saviour's Aſcenſion*, went up as into a Place commonly known and ſeparated to *divine uſe* (*Acts* i. 13.) Such another (if not the ſame) was that *one Place*, wherein they were all aſſembled on the Day of *Pentecoſt*, when the *Holy Ghoſt* viſibly came down upon them (*Acts* ii. 1.) and this is the more probable becauſe the multitude, who were moſtly *ſtrangers of every Nation under Heaven*, came ſo readily to the Place, upon the firſt Rumour of ſo extraordinary an Incident, which ſuppoſes it to be commonly known as the Place where *Chriſtians* us'd to meet together. And

as

as many of the first Believers *sold their Houses and Lands, and laid the Money at the Apostles feet*, to supply the Necessities of the *Church*, so it's not unlikely that others might give their *Houses*, or at least some convenient Room in it for a Place of Worship; which may be the Reason why the *Apostle* so often salutes such and such a Person, and *the Church in this House* (*Rom.* xvi. 5. 1 *Cor.* xvi. 19. *Colos.* iv. 15.) for that this Salutation is not used, meerly because their Families were *Christians*, appears from other *Salutations* of the same *Apostle*, where *Aristobulus* and *Narcissus*, &c. are saluted with their *Houshold* (*Rom.* xvi. 10, 11. 2 *Tim.* iv. 19.)

Solomon indeed, at the Consecration of the *Temple*, owns that *the Heaven of Heavens could not contain God, and much less the House which he had built him* (1 *Kings* viii. 27.) But it will not therefore follow, that there is no Necessity for Places to be appropriated to *Divine Worship*: These are requisite for this Purpose, that all the *Offices* of *Religion* might be perform'd with more *decency* and *solemnity*, and by such *Structures* to defend us from many Inconveniencies, which would extremely incommode us in paying our Duty to *God*. It is the same thing no doubt to *God* wherever we *pray*, so long as we pray with a *pious mind* and a *devout heart*, and make the Subject of *our Prayers* such good things as he has permitted us to ask; but it was not consistent with the Preservation of the *Jewish State* and *Religion*, that *God* should be *publickly* worshipped in *every Place*; for since the *Jews* were on every side surrounded with *Idolaters*, it was highly necessary, that in all *Divine Matters* there should be a *strict Union* between them all, both in *Heart* and *Voice*, and consequently that they should all meet together in *one Place* to worship *God*, lest they should fall into *Idolatry*, which actually came to pass after the Kingdom was divided into *two*, and the *Places* of Worship by that means distinct; and therefore tho'

Solomon

Solomon knew very well that in *every Place God* was ready to hear the Prayers of *devout Supplicants*, yet for the Preſervation of Peace and Unity, he, at the *Conſecration* of the *Temple*, thought proper to leave this Impreſſion on the Minds of the People, that as *God* had ordained he ſhould be publickly worſhipped in the manner preſcrib'd by him, ſo he would be found more exorable to the Prayers which were offered up in that *Temple* (as the Place of publick Worſhip) rather then in any other Place, thereby to excite them to reſort frequently to it. It's beyond all doubt however, that *pious Perſons* among the *Jews* worſhipped *God* alſo in private, and in their Families; wherein they might be aſſiſted by the *Prieſts* and *Levites*, who having no diſtinct Portion of the Land allotted to them, were diſpers'd among all the *Tribes*; and thus it's ſaid of *Daniel*, that in his Chamber *he kneeled upon his knees three times a day and prayed, and gave Thanks before God* (Dan. vi. 10.)

The *publick Places* ſet apart and us'd by the *Jews* for *religious Worſhip* were ſeveral, *Firſt*, The *Tabernacle*, which in time gave place to the *Temple*, both of which are oftentimes in *Scripture* call'd the *Sanctuary*; between which there was no other Difference as to the principal Deſign (tho' there was in Beauty and Workmanſhip) than that the *Tabernacle* was a *moveable Temple*, as the *Temple* was an *immoveable Tabernacle*; on which account the *Tabernacle* is ſometimes call'd the *Temple* (1 *Sam.* i. 9. and iii. 3.) as the *Temple* is ſometimes call'd the *Tabernacle* (*Jer.* x. 20. *Lam.* ii. 6.) There were alſo Places of Worſhip call'd in Scripture *High-places*, us'd promiſcuouſly during the Times of both the *Tabernacle* and *Temple* until the *Captivity*; and alſo there were *Synagogues* among the *Jews*, and other Places us'd only for *Prayer*, call'd *Proſeuchæ* or *Oratories*, which chiefly obtain'd *after the Captivity*; of all which I ſhall give a ſhort Account from the *Scriptures*, and the

the beſt Authors that have written moſt diſtinctly on theſe Heads.

SECTION I.

Of the Tabernacle.

THE *Tabernacle* being to repreſent a *Temple*, but at the ſame time to be *moveable* and *portable*, was ſo contriv'd as to be taken to pieces and join'd together again at Pleaſure; a *Pattern* whereof was ſhewn to *Moſes* in the Mount (*Exod.* xxv. 9.) The Plan of it being deſign'd by *God*, was effected according to the Directions of *Moſes* by *Bezaleel* and *Aholiab*, two ingenious Men, well skill'd in *Architecture* and all manner of Workmanſhip, *whom God filled with the Spirit of Wiſdom* for that purpoſe (*Exod.* xxxi. 2—12.)

The Materials of the *Tabernacle* were provided by the People; every one brought his *Oblation* according to his Ability: Thoſe of the *firſt Quality* offered *Gold*, thoſe of a *middle Condition* brought *Silver* and *Braſs* and *Shittim-wood*; and the Offerings of the *meaner ſort* conſiſted of *Yarn*, *fine Linen*, *Goats-hair*, and Skins; nor were the *Women* backward in contributing to this Work, for they willingly brought in their *Bracelets*, *Ear-rings*, and other *Ornaments*, and ſuch of them as were skilful in *Spinning* made *Yarn* and *Thread*. In ſhort the Liberality of the People on this occaſion was ſo great, that *Moſes* was oblig'd by *Proclamation* to forbid any more Offerings, and thereby reſtrain the *exceſſive Zeal* of the People for that Service (ſee *Exod.* xxxv. and xxxvi.)

This *Tabernacle* was ſet up in the *Wilderneſs of Sinai*, and ſo carried along with the *Iſraelites* from place to place as they journeyed towards *Canaan*, and is often call'd the *Tabernacle of the Congregation*. The Form of it (as it's repreſented to us in moſt Draughts) was much like our modern *Tents*, but much larger,

having the Sides and Roof ſecur'd with *Boards*, *Hangings*, and *Coverings*, and was ſurrounded on all ſides by a large *Outer-Court*, which was inclos'd by *Pillars*, poſted at equal diſtances, whoſe Spaces were filled up with Curtains fix'd to theſe *Pillars*; from whence it's evident that this *Tabernacle* conſiſted firſt of the *Tent* or *Houſe* it ſelf which was covered, and next of the *Court* that ſurrounded it, which was open; all which are minutely and exactly deſcrib'd in *Exodus*, from *Chapter* xxvth to *Chapter* xxxth, and from *Chap.* xxxvith to the xlth, of which I ſhall mention the moſt remarkable Particulars.

As to the Tent it ſelf, it was an *oblong Square*, *thirty Cubits* in length, and *ten* in height and breadth. The Inſide of it was divided by a *Veil* or *Hanging*, made of *rich embroidered Linen*, which parted the *Holy Place* from the *Holy of Holies*. The *Holy Place* (which is call'd the *firſt Tabernacle*, Heb. ix. 2, 6.) was *twenty Cubits* long, and *ten* wide; and the *Holy of Holies* (call'd the *ſecond Tabernacle*, *Heb.* 9. 7.) was *ten Cubits* long and *ten* broad. In the *Holy Place* ſtood the *Altar of Incenſe* overlaid with *Gold*, the *Table of Shew-bread* conſiſting of *twelve Loaves*, and the *great Candleſtick* of *pure Gold*, containing *ſeven Branches*: None of the People were allowed to go into the *Holy Place*, but only the *Prieſts*. The *Holy of Holies* (ſo call'd, becauſe it was the moſt ſacred Place of the *Tabernacle*, into which none went but the *High-prieſt*) contain'd in it the *Ark*, call'd the *Ark of the Teſtimony* (*Exod.* xxv. 22.) or the *Ark of the Covenant* (*Joſh.* iv. 7.) This was a ſmall *Cheſt* or *Coffer* made of *Shittim-wood*, overlaid with *Gold*, into which were put the *two Tables of the Law* (as well the broken ones, ſay the *Jews*, as the whole) with the *Pot of Manna* and *Aaron's* Rod that budded (*Heb.* ix. 4.) which Paſſage of the Apoſtle explains what is meant by the Pot of *Manna* being laid up *before the Lord* (*Exod.* xvi. 33.) and *Aaron's Rod* being laid *before the Teſtimony of the Lord* (*Numb.* xvii. 10.) that is, within the very *Ark* it ſelf; for tho',

tho', when this *Ark* was put afterwards into the *Temple* of *Solomon*, it is declar'd *there was nothing in it save the two Tables which* Moſes *put therein at* Horeb (*2 Chron.* v. 10.) yet that might be owing to the various Accidents which befel it, while in the hands of the *Philiſtines* and others, of which by and by.

The *Lid* or *Covering* of this *Ark* was all of *ſolid Gold*, and call'd the *Mercy-Seat*: At the two Ends of it were *two Cherubims* looking inwards towards each other, with Wings expanded, which embracing the whole Circumference of the *Mercy-ſeat*, did meet on each ſide in the middle. Here it was where the *Shechinah* or *Divine Preſence* reſted, both in the *Tabernacle* and *Temple*, and was viſibly ſeen in the Appearance of a *Cloud* over it (*Levit.* xvi. 2.) From this the *Divine Oracles* were given out by an *audible Voice*, as often as *God* was conſulted in behalf of his People (*Exod.* xxv. 22. *Numb.* vii. 89.) And hence it is, that *God* is ſo often ſaid in *Scripture*, *to dwell between the Cherubims* (2 Kings xix. 15. *Pſal.* lxxx. 1.) becauſe there was the *Seat* or *Throne* of the viſible Appearance of his *Glory* among them; and this was the Reaſon why not only in the *Temple*, when they came up there to worſhip, but every where elſe in their Diſperſion through the whole World, whenever they prayed, they turned their Faces towards the Place where the *Ark* ſtood, and directed all their Devotions that way (1 *Kings* viii. 48. *Dan.* vi. 10.)

The *Boards* or *Planks* whereof the Body of the *Tabernacle* was compos'd, were in all *forty eight*, each a *Cubit and a half wide*, and *ten Cubits high*. *Twenty* of them went to make up one Side of the *Tabernacle*, and *twenty* the other, and at the *Weſt-end* of it were the other *eight*, which were all let in to one another, by two *Tenons* above and below, and compacted together by *Bars* running from one End to the other; but the *Eaſt-End* which was the Entry, was open,

and only covered with a rich Curtain of blue Silk, and fine-twined Linen wrought with Needle-work.

The Roof of the *Tabernacle* was a ſquare Frame of *Planks*, reſting upon their *Baſes*, and over theſe were *Coverings* or *Curtains* of different kinds; of which the firſt on the Inſide was made of *fine Linen*, curiouſly embroidered in various Colours of *Crimſon* and *Scarlet*, *Purple* and *Hyacinth*. The next was made of *Goats-hair* curiouſly wove together; and the laſt or outmoſt was of *Sheep* and *Badgers-Skins* (ſome dyed *Red* and others of *Azure Blue*) which ſerv'd to preſerve the other rich Curtains from the Rain, and to protect the *Tabernacle* it ſelf from the *Injuries of the Weather*.

Round about the *Tabernacle* was a large *oblong Court* an *hundred Cubits long*, and *fifty broad*, encompaſs'd with *Pillars* overlaid with *Silver*, and whoſe *Capitals* were of the ſame Metal, but their *Baſes* were of *Braſs*. *Ten* of theſe *Pillars* ſtood towards the *Weſt*, *ſix* to the *Eaſt*, *twenty* to the *North*, and *twenty* to the *South*, at *five Cubits* diſtance from each other. Over theſe hung *Curtains* made of *twin'd Linen-thread* in the manner of *Net-work*, which ſurrounded the *Tabernacle* on all ſides, except at the *Entrance* of the *Court*, which was covered with a *Curtain* made of richer Materials.

In this Court ſtood a *Braſen Veſſel*, call'd the *Braſen Laver*, in which the *Prieſts* were us'd to waſh their Hands and Feet, whenever they were to offer Sacrifice, or go into the *Tabernacle*; and directly oppoſite to the Entrance of the *Tabernacle* ſtood the *Braſen Altar* of *Burnt-offerings* in the open Air, that the Fire which was kept perpetually upon it, and the Smoke ariſing from the *Victims* that were burnt there, might not ſpoil the *Inſide* of the *Tabernacle*: At the *four Corners* of this *Altar* there was ſomething like *four Horns*, and as the Altar it ſelf was *hollow* and *open* both at *top* and *bottom*, from theſe Horns there hung a Grate made of *Braſs*,

Braſs, (faſtened with *four Rings* and *four Chains*) whereon the *Wood* and the *Sacrifice* were burnt; and as the *Aſhes* fell through, they were receiv'd below in a *Pan*.

There is no Precept in the *Law* to make the *Altar* a *privileg'd Place*; but in Conformity to the Cuſtoms of other Nations the *Jews* ſeem to have done it; for from the Words in *Exod.* xxi. 14. where *God* ordered the *wilful Murderer to be taken from his Altar that he may die*, it ſeems unqueſtionably true, that both in the *Wilderneſs*, and afterwards in *Canaan*, this *Altar* continued a Sanctuary for thoſe who fled unto it; and very probably it was the *Horns* of this *Altar* (then at *Gibeon*) that *Adonijah* and *Joab* took hold of (1 *Kings* i. 50. and ii. 28.) for the *Temple of Solomon* was not then built.

The *Fire* that was upon this *Altar of Burnt offerings*, was at firſt miraculouſly kindled by *God*, when *Aaron* after the *Conſecration* of himſelf and his Sons, offered their firſt *Burnt-offering* for themſelves and the People; at which time it pleas'd *God* as a token of his Approbation to conſume the *Victim* with *Fire* (*Levit.* ix. 24.) *God* had beforehand ordered that the *Fire* on this *Altar*, when once kindled, ſhould never go out (*Levit.* vi. 12, 13.) And the *Jews* ſay, it was never extinguiſh'd until the time of the *Babyloniſh Captivity*; but then it will be asked, how this *Fire* could be preſerv'd, when both the *Tabernacle* and the *Altar* whereon it burnt were in motion, as they frequently were when the *Iſraelites* journeyed in the *Wilderneſs*. In anſwer to which, I ſee no reaſon why we may not ſuppoſe, that upon theſe occaſions there might be a certain *portable Conſervatory* of this *ſacred Fire*, diſtinct from the *Altar*; and that there was ſome ſuch Veſſel may fairly be inferr'd from the Injunction relating to the *Altar*, upon occaſion of ſuch Removals mentioned in *Numb.* iv. 13.

But however that be, it was reckon'd an impious Preſumption to make uſe of any other but this *ſacred*

Fire in burning of *Incenſe* before the *Lord*; which was ſufficiently notified to *Aaron* by an Injunction given him, that he was to light the *Incenſe* offered to *God* in the *moſt holy Place*, on the great *Day of Expiation*, at this Fire only (*Levit.* xvi. 12, 13.) Notwithſtanding of which it ſo happened that *Nadab* and *Abihu*, two unhappy Sons of *Aaron*, forgetful of their Duty, took their *Cenſers* and putting *common Fire* in them, laid *Incenſe* thereon, and *offered ſtrange Fire before the Lord* in their daily Miniſtrations, which profane Approach *God* immediately reſented; for we are told, that *a Fire went out from the Lord and devoured them, ſo that they died* (*Levit.* x. 1.) How it came to paſs that two ſuch *excellent Men* as theſe (who had the Honour to be call'd up to *God* when he appear'd on *Mount Sinai*, had a Sight of his *Glory*, and did eat and drink in his Preſence, *Exod.* xxiv. 1, 9, 10, 11.) came to fall into this Error, is not eaſily reſolv'd; but it's moſt probable that their Miſcarriage did ariſe from their *drinking too much Wine*, before this Office was perform'd; for we find the Injunction of *not drinking Wine* or other *ſtrong Drink*, immediately annexed unto this Story of their *Death* and *Burial* (*Levit.* x. 8, 9.)

After the *Iſraelites* were ſettled in the *Land of Promiſe*, it appears that this *Tabernacle* was ſurrounded with a great many other *Tents* or *Cells*, which were placed about it in the ſame manner as the Buildings were afterwards about the Temple, or as now the Houſes of *Deans* and *Prebends* are about a *Cathedral*: Theſe were abſolutely neceſſary for the Reception of the *Prieſts* during the time of their *Miniſtration*, and for laying up the Utenſils and Proviſions which were us'd in the *Tabernacle*: This explains what is related of *Eli's Sons* going into the *Kitchen*, where the *Peace-offerings* were dreſſing, and taking out of the *Pots* whatever the *Fleſh-hook* brought up (1 *Sam.* ii. 14.) And thus *Eli* is ſaid to be *laid down in his Place*

place (*Chap.* iii. 2.) that is, was gone to Bed in one of these Tents near the *Tabernacle*, next to which *Samuel* lay, which made him (being then a Child) run to *Eli*, when he heard the Voice of the *Lord*, thinking that *Eli* had called (*ver.* 4, 5, *&c.*) And this also explains what is said of *David* (*Matth.* xii. 4.) that *he entred into the House of God, and did eat the Shew-bread*, that is, he came to the *Priests Habitation*, which was among these Tents round the Tabernacle, and which were reckoned as *Parts of the House of God*; for that *David* did not go into the *Tabernacle* it self, and take the *Shew-bread* from the Table that stood there, is evident from 1 *Sam.* xxi. 6. where it's said, that the *Shew-bread* delivered by the *Priest* to *David*, was indeed *Bread* that had been *hallowed*, but was remov'd from *before the Lord*, other Bread having been put in its place, which was done every *Sabbath-day* according to the *Law* (*Levit.* xxiv. 8.) So that the Bread which was remov'd, belonging to the *Priest*, came thereby into his Custody, and so was properly *under his hand* (*ver.* 3.) of which he gave *David* a Share, whose present Necessity justified the Action.

After the *Tabernacle* was finished, it was *consecrated* with all the Furniture therein, by being *anointed* with a *peculiar Oil*, which *God* gave Directions to prepare for that very Purpose, (*Exod.* xxx. 22, *&c.*) and then *God* made his People soon sensible of his special Presence in it, covering it with a *Cloud* which overshadowed it by Day, and by Night gave Light, as if it had been a *Fire*, and by *giving Answers* in an audible manner from the *Ark* when consulted by the *High-Priest*.

As oft as the *Israelites* changed their Camp the *Tabernacle* was taken down, and every *Levite* knew what Part he was to carry, for this was a Part of their Office; and sometimes upon extraordinary Occasions the *Priests* themselves did bear the *Ark*, as

when they paſſed over *Jordan*, and beſieg'd *Jericho* (*Joſh.* iii. 14. and vi. 6.) As to the manner of carrying the ſeveral Parts of it, ſee *Numb.* iv. When they encamp'd the *Tabernacle* ſtood always in the midſt, being ſurrounded by the Army of the *Iſraelites* on all Sides in a *quadrangular* Form, divided according to their ſeveral *Tribes*; the *Iſraelitiſh* Camp being at the diſtance of *two thouſand Cubits* from the *Tabernacle*, which by computation is reckoned a *Mile*, and (as was formerly obſerv'd) is call'd a *Sabbath-Day's Journey* (*Acts* i. 12.) as being the diſtance they had to go on that Day to the Place of Worſhip. *Moſes* and *Aaron* with the *Prieſts* and *Levites* encamped in their Tents next the *Tabernacle*, betwixt that and the Army.

Before I leave this venerable Piece of *Jewiſh Antiquity*, the *Tabernacle*, I ſhall take notice of the ſeveral Stations and different Removes of it, and of the *Ark*, which, till the Arrival of the *Iſraelites* in *Canaan*, had hitherto ſtood conſtantly in that Part of the *Tabernacle* call'd the *Holy* of *Holies*, whenever it was pitched; but after this it was often carried by it ſelf before the Army of the *Iſraelites* in the Wars of *Canaan*, without the *Tabernacle* along with it. This *Tabernacle* then with the *Ark* was brought into the *Land of Canaan* by *Joſhua*, after it had been flitting in the Wilderneſs near *forty Years:* It was firſt ſet up at *Gilgal*, being the firſt Encampment of the *Iſraelites* in *Canaan*; and here it continued for about the Space of *ſeven Years*, which was the Time *Joſhua* took to conquer the Land. While *Jericho* was inveſted, we find the *Ark* was carried *ſeven* times round the City, after which the Walls of it fell down, and then the *Iſraelites* entred and ſack'd the Place (*Joſh.* vi. 6, *&c.*)

Afterwards the *Tabernacle* was pitch'd in *Shiloh*, being pretty much in the Center of the Country then ſubdued; here we read of it in the Days of *Eli* who

was

was both *Prieſt* and *Judge*; for the *Iſraelites* being beaten by the *Philiſtines*, they ſent and fetched the *Ark of the Covenant* from *Shiloh* into their Camp, that the Preſence of it might be auſpicious to them, (1 *Sam.* iv. 4.) However the *Philiſtines* ſtill prevailing, the *Ark of God* was taken and carried to *Aſhdod* one of the Cities of the *Philiſtines*, who placed it in the *Temple of Dagon* their *Idol-God*, (1 *Sam.* v. 1, 2.) And now the *Tabernacle* and the *Ark* were entirely, and, as ſome think, for ever ſeparated. The *Lord*, however ſhewed his Diſpleaſure againſt the Men of *Aſhdod* for detaining the *Ark*, and ſmote them with a terrible Diſeaſe; upon which the *Ark* was removed to *Gath* another of their Cities, and from thence to *Ekron* a third City; the Inhabitants of both which Places underwent the ſame Chaſtiſement with thoſe of *Aſhdod* for their Preſumption in detaining it, (1 *Sam.* v. 8 — 12.)

At length the *Philiſtines*, after the *Ark* had been in their Cuſtody *ſeven Months*, ſent it to *Bethſhemeſh* (a City in the Tribe of *Judah* bordering upon the *Philiſtines*) with an Offering of *Jewels* and *Gold* as an Atonement for their Sin (1 *Sam.* vi.) The Men of *Bethſhemeſh* received it, but their Curioſity prompting them to look into it, they were ſuddenly ſlain in great Numbers: From thence it was fetcht away at their Requeſt by the Men of *Kirjath-jearim* (another City in the ſaid Tribe) and put into the Cuſtody of *Abinadab* of *Gibeah* their Neighbour, where it remain'd *twenty Years* (2 *Sam.* vi. 3, 4.) during which time it appears that *Saul* ordered *Abijah* the *High-Prieſt* to bring it to his Camp in *Gibeah* (1 *Sam.* xiv. 18.) After which it was return'd again to the Houſe of *Abinadab*. When *David* was *King*, and had gotten full Poſſeſſion of *Jeruſalem*, he made an Attempt to bring the Ark thither, but was diſcourag'd by an Example of the *Divine Vengeance* upon one of the Sons of *Abinadab*, who

who unadviſedly laid his Hands upon it; ſo *David* left it (ſomewhat ſhort of where he intended to carry it) at the Houſe of *Obed-Edom* the *Gittite* (2 *Sam.* vi. 10.)

The Ark remain'd with *Obed-Edom* three Months; after which it was brought with great Solemnity into that Part of *Jeruſalem* call'd the *City of David*, where a Place was prepar'd and a Tent pitch'd for it (2 *Sam.* vi. 17. 1 *Chron.* xv. 25. and xvi. 1.) and there it remain'd till it was put into the *Temple* afterwards built by *Solomon*, upon which occaſion it appears that the 132d *Pſalm* was compos'd. From the *Temple of Solomon* it was afterwards remov'd (probably by one of the *idolatrous* Kings of *Judah)* for we find good King *Joſiah* ordering it to be replaced (2 *Chron.* xxxv. 3.) But what became of it upon the *Babyloniſh* Captivity, which quickly afterwards enſued, is uncertain, tho' it's moſt likely that it was conſum'd in the Deſtruction of the *Temple*.

As for the *Tabernacle* and the other *holy things* that belong'd to it, we find that, in the Days of *Saul*, it had been remov'd from *Shiloh* to *Nob*, not far from *Jeruſalem*, which had been aſſign'd to the *Prieſts* and *Levites* for their Habitation, and where *Abimelech* was *High-Prieſt* (1 *Sam.* xxi. 1--- 7.) In the time of *David* we find it remov'd to the *High-Place* that was at *Gibeon*, a City of the Tribe of *Benjamin* (1 *Chron.* xvi. 39. and xxi. 29.) And we read of its being ſtill there in the beginning of the Reign of *Solomon* (2 *Chron.* i. 3.) after which we meet with no farther Account of it, unleſs we ſuppoſe that this was the *Tabernacle* which *Solomon* placed in the *Temple*, after that Fabrick was erected (2 *Chron.* v. 5.) which others underſtand not of the *Tabernacle* made by *Moſes*, but of that made by *David*, mentioned in 2 *Sam.* vi. 17.

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SECTION II.

Of SOLOMON'S *Temple.*

THE *Tabernacle* being only deſign'd for a time, and to prefigure the vaniſhing State of the *Jews*, it was therefore to give way to a more laſting Edifice, which was to *typify* the Continuance of the *Chriſtian Church* to the End of the *World*; for *Moſes* declar'd to the *Iſraelites*, that as ſoon as they ſhould be in poſſeſſion of the *Land of Promiſe*, and have reſt from all their Enemies, then *God* would chooſe a Place where he would cauſe his Name to dwell, and thither all their *Sacrifices* were to be brought (*Deut.* xii. 10, 11.)

The building of this *Temple* as a fix'd Place for *divine Worſhip*, was at firſt projected between *Samuel* and *David*, who for ſome time liv'd together at *Najoth* in *Ramah*, where they contriv'd the Plan of this Fabrick, and eſtabliſhed the Manner of the Service: They even deſign'd the very *Porters* that were to watch in the *Gates of the Temple*, and took the Number of them by their *Genealogies* in their ſeveral Villages (1 *Chron.* ix. 22.) This *pious Prince*, tho' he knew not where to *hide his Head* from the Fury of *Saul*, yet had that ſteady Faith in the Promiſe made to him, that in all his Wars and Victories, he dedicated a conſiderable Share of his Spoils for this *ſacred Purpoſe* (2 *Sam.* viii. 10, 11.) ſo that at his Death he left the greateſt Sums of *Silver* and *Gold*, *Braſs* and *Iron* intended for this Uſe, that ſtand upon Record in any Hiſtory.

As *David* received his firſt Inſtructions relating to the *Temple* and its Service from *Samuel*, ſo he improv'd them by the Prophetick Directions of *Gad* and *Nathan*; for tho' *God* reveal'd to *Nathan* the Prophet, that it was not his Pleaſure that *David* ſhould

ſhould build the *Temple*, but leave it to be done by his Son and Succeſſor *Solomon*, yet *David* by their Advice ſo ſettled the *Prieſts* and *Levites* in their *Courſes*, and the Carpenters and Maſons in their Work, and ſo exactly deſcrib'd the Platform of the Building, that he left to *Solomon* (who was then young) no more than the Care to ſee the Work executed, having provided moſt of the Materials beforehand (1 *Chron.* xxviii. 11, &c.)

For this purpoſe *David* purchaſed the Threſhing-floor of *Araunah* (or *Ornan*) the *Jebuſite*, upon Mount *Moriah*, where by *divine Direction* he had built an *Altar* and *offered Sacrifices*, and received ſuch Tokens of *God's Approbation* herein, that it not only ſatisfied him there was no further Neceſſity of going to ſacrifice at the *Tabernacle* (which was then at *Gibeon*) but that this was a ſufficient Deſignation of the Place, where *God* would have the *Houſe* for his *holy Name* to be built; and therefore he afterwards bought the whole Mountain from *Ornan*, at the Rate of *ſix hundred Shekels of Gold*, being about 875 Pounds of *Sterling Money* (1 *Chron.* xxi. 18—30.) and thus having eſtabliſh'd a Property in the *Mount*, he left to *Solomon*, beſides all the rich Materials for the Work, an immenſe Sum in Gold and Silver, extending (according to the Computation of the Curious) to about *eight hundred thirty eight Millions Sterling Money*, being partly of *David's* own Subſtance, partly the *voluntary Offerings* of the *Chief* of the *Fathers* and *Princes* of the Tribes (1 *Chron.* xxix.)

Furniſh'd with ſuch prodigious Preparations for ſo glorious a Work, *Solomon* provided a vaſt Army of *Artificers* for advancing the *Fabrick*. The Number of Natives and Foreigners employed in hewing Stones, framing of Timber, *&c.* amounted to a *hundred eighty three thouſand ſix hundred Men* (1 Kings v. 13—18.) and thus he continued preparing, dreſſing,

ſing, and bringing home the Materials till the *fourth Year* of his Reign; in the *ſecond Month* of which, the Foundation of this ſtately Buildrng was laid (2 *Chron.* iii. 1, 2.) and in the *eighth Month* of the *eleventh Year* of his Reign the Work was finiſh'd (1 *Kings* vi. 38.) ſo that it was *ſeven Years and a half* in building; which the *Scripture* counts but *ſeven*, reckoning (as in many other Caſes) a round Number for a broken one. In the compleating of this Work it's ſaid that the Stones were ſo fitted for their ſeveral Uſes and Places, by the Dexterity and Skill of the Workmen, before they were brought there, that no Noiſe from *Hammer*, *Ax*, or any *Tool*, was heard in the *Houſe* while it was a building (1 *Kings* vi. 7.)

The *Temple* being finiſh'd, the *Ark of the Covenant* (which had ſtood in a *Tent* on *Mount Sion*) and all the other *holy Furniture* and *Utenſils* were carried into it, and fix'd in their proper Places (2 *Chron.* v. 2.) After which *Solomon* proceeded to the *Conſecration* of it; which was perform'd with a Solemnity and Grandeur every way becoming the Character of the Prince who had the conducting of it. I will not anticipate the Pleaſure, that may be had in reading that noble Ceremonial from the Fountain of *ſacred Hiſtory*, by tranſcribing it abſtractly from thence; it will give us a more lively Taſte of the ſplendid Appearance and auguſt Manner of the whole by reading the ſeveral Particulars as recorded in 1 *Kings* viii. and 2 *Chron.* v. vi. and vii. *Solomon*'s Speech to the People and his *Prayer of Conſecration*, well deſerve the ſerious Peruſal of every one, as being the moſt *pathetick* and *comprehenſive* that ever were uttered upon the like occaſion.

The Number of *Sacrifices*, which upon this Occaſion are ſaid to be offered, were *twenty two thouſand Oxen*, and a *hundred and twenty thouſand Sheep* (2 Kings viii. 63.) but we muſt not ſuppoſe that all theſe were

were offered in *one Day*, much leſs upon *one Altar*. The Continuance of this Solemnity was for *fourteen* Days ſucceſſively, *viz. ſeven* in the Feaſt of *Tabernacles*, and *ſeven* in that of the *Dedication* (1 Kings viii. 65.) And becauſe the *braſen Altar* before the Door of the *Temple* could not be ſufficient to receive all theſe *Sacrifices*, *Solomon* (no doubt by a ſpecial Licence from *God*) ordered other *Altars*, and perhaps other Places for that purpoſe to ſerve only for this Solemnity (1 *Kings* viii. 64.) for at other Times no other *Altar* was allowed, but the *braſen* one which ſtood in the *Court of the Prieſts*. It is no bad Obſervation however of *Joſephus* (Lib. viii. cap. 2.) that during the *Oblation* of ſo many *Sacrifices*, the *Levites* took care to perfume the Air with the Fragrancy of *Incenſe* and ſweet Odours, to ſuch a degree that the People were ſenſible of it at a great diſtance; otherwiſe the killing and burning of ſo many Beaſts muſt have occaſioned a very offenſive Smell.

After the *Temple* was thus conſecrated, *God* was pleas'd to give the like Indication of his *Preſence* and *Reſidence* in it, as he had done formerly when the *Tabernacle* was dedicated; for the *Glory of the Lord*, as of a *Cloud*, fill'd the *Houſe*, and a *Fire* from *Heaven* conſum'd the *Sacrifices* (2 *Chron.* v. 13, 14. and vii. 1, 2.) whereby he teſtified his Acceptance of the Building, and declar'd that as the *Glory of the Ark* (that *ſacred Symbol* of his *Preſence*) had been long eclips'd by its frequent *Removes* and mean *Habitations*, ſo now his Pleaſure was, that it ſhould be look'd upon with the ſame Eſteem and Veneration, as when *Moſes* conducted it into the *Tabernacle*.

A juſt Deſcription of the Dimenſions and Figure of this *Temple* has been allowed by every one to be full of difficulty; as well becauſe the *Scriptures* have not thought fit fully to indulge *Mens Curioſity* in this, ſo as to juſtify an exact Delineation of it in all its Parts,

as

as becauſe many Terms in *Architecture* are made uſe of, the preſent Signification of which is differently underſtood by the beſt *Interpreters*. The Writers upon this Subject, I find, generally ſupply this Defect by deſcribing more particularly the *viſionary Temple* of *Ezekiel* ſpoke of in *Ezek.* xli. which they underſtand to be exactly the ſame with that of *Solomon's*: But (as the learned Dr. *Lightfoot* obſerves) the *Temple* of *Ezekiel* is rather to be underſtood in a *ſpiritual* and *myſtical* Senſe than in a *literal*; for according to his reckoning the *Temple* would come out by that Deſcription to be larger than all *Jeruſalem*, and *Jeruſalem* larger than all the *Land of Canaan*.

I ſhall therefore, in the following Account of it, confine myſelf to ſuch general Hints as are ſufficient to form an Idea of this Structure in our Minds, without deſcending too minutely to the ſeveral Parts of it, marking chiefly ſuch Places whoſe Situation appears neceſſary to be known, and without which ſeveral Paſſages in Scripture, eſpecially in the *New-Teſtament*, cannot ſo well be underſtood.

It's fit however to premiſe, that, if we would form a right Notion of the *Temple of Solomon*, we muſt lay aſide the common Prepoſſeſſion of moſt People, as if this *Temple* conſiſted only of *one ſingle Edifice*, like one of our *Churches*; for it was ſurrounded by *three* large *open Courts* or *Incloſures*, each ſeparate from one another by Walls, every one of which (eſpecially the *Court of the Prieſts*, which was next the *Temple*) had many Buildings, Galleries, Cloiſters, *&c.* for lodging the *Prieſts* and others belonging to the *Temple*, for keeping the *ſacred Repoſitories* belonging to it, and for defending the People from the Injuries of the Weather, all which different Edifices were Parts of, and were included under the general Name of the *Temple*. Indeed the *Temple* itſelf, properly ſo call'd, was but a ſmall Building, tho' richly ornamented; but the many Courts and Offices that were about

about it made the whole a vaſt Pile, which took up a great deal of Ground, ſufficient (as ſome of the *Jewiſh Writers* ſay) to contain about *five hundred thouſand* People at once. They make the Place whereon it was built (which was on the Top of *Mount Moriah*) reckoning from the uttermoſt Wall, which inclos'd the *third Court*, (called the *Court of the Gentiles*) to be an exact Square of *eight hundred Cubits*, or *twelve hundred Feet* long on each ſide, (reckoning the common *Cubit* a Foot and a half, tho' there were indeed other *Cubits* larger) all exactly fronting the Eaſt, Weſt, North, and South.

Now tho' our *Engliſh* Tranſlation of the *New Teſtament* calls all the Courts and Edifices by the Name of the *Temple*, as well as that which properly bore that Name, yet the *Greek* carefully diſtinguiſhes theſe by different Names: What was properly the *Temple* they call'd ὁ ναὸς, and the *Courts* with the other Parts of it, τὸ ἱερὸν. Thus when *Zacharias* the Prieſt is ſaid to have gone into the *Temple* to burn *Incenſe* (*Luke* i. 9.) which could only be done within the *holy Place*, the Word is ναὸς; but when it is ſaid, that *Anna the Propheteſs departed not from the Temple* (*Luke* ii. 37.) that is from the *Court of the Iſraelites* appropriated for Women, where ſhe attended Morning and Evening Service, the Greek Word is ἱερὸν; and this Obſervation holds good through all the *New Teſtament*.

To begin then with the *Temple* properly ſo called: It was ſituated in the ſame manner as the *Tabernacle* was, that is to ſay *Eaſt* and *Weſt*; for we find *Moſes* and *Aaron* were appointed *to encamp before the Tabernacle Eaſtward, keeping the Charge of the Sanctuary* (*Numb.* iii. 38.) to the end none but the Prieſts might go into it. The Entrance then or *Porch* of the *Temple* fronted to the *Eaſt*, and the *Holy of Holies* towards the *Weſt*, a Situation quite different from our *modern Churches*; which ſhews how groundleſs the ſuperſtitious Cuſtom of ſome is, of *bowing towards the Eaſt*, or, in the Repetition

petition of the Creed, paying a greater Deference to that than any other *Point of the Heavens*. This Situation is alſo confirm'd by *Ezekiel's Viſion*, if that is to be taken in a *literal* Senſe; for he ſays (*Ezek.* viii. 16.) that, when he was brought to the Inner-Court of the *Lord's Houſe*, behold at the Door of the Temple were about *five and twenty Men* with their Backs towards the *Temple*, and their Faces towards the *Eaſt*, worſhipping the Sun towards the *Eaſt*; from which it's evident, that the *Entrance* to the *Temple* was towards the *Eaſt*, otherwiſe theſe *Idolaters* could not be at the Door of the *Temple* with their Backs towards it, and at the ſame time worſhip with their Faces towards the *Eaſt*.

The Length of it from *Eaſt* to *Weſt* was *ſixty Cubits*, and the Breadth *twenty* (1 *Kings* vi. 2.) without including the *Porch*. As to the *Height* of the *Temple* Writers are not ſo well agreed; ſome affirm that it was only *thirty Cubits* high, without any thing above it but the *flat Roof*, which was the Roof commonly uſed in *Judea*; and in defence of this Opinion they adduce the laſt-cited Text, where the Height is expreſly ſaid to be *thirty Cubits*. Others again, who maintain that the *Temple* was higher, ſay that we read of ſeveral *Stories of Chambers* above it (1 *Kings* vi. 8. 1 *Chron.* xxviii. 11.) and that therefore the *thirty Cubits* of Height, ſpoke of in 1 *Kings* vi. 2. relates only to the Height of the *holy Place* from the *Floor* to the *firſt Upper-Chamber*; for, ſay they, the total Height of the *Temple* itſelf was *a hundred and twenty Cubits*, including all the Chambers above it; which they prove from 2 *Chron.* iii. 3, 4. where they alledge that theſe Words (*ver.* 4.) *And the Porch which was in the Front of the Houſe, the Length of it was according to the Breadth of the Houſe twenty Cubits*, ought to be included in a *Parentheſis*, whereby the following Words in that Verſe, *and the Height was an hundred and twenty*, does not, ſay they, relate to the *Porch*, but

to the Houſe of *God* itſelf, ſpoke of (*ver.* 3.) and this ſeems indeed rather to be the Meaning, becauſe it immediately follows, that *he overlaid it with pure Gold*, which is not true of the *Porch*, but only of the *Houſe of God:* And it's obſervable that, in ſpeaking of the Dimenſions of the *Porch* (1 *Kings* vi. 3.) notice is taken of the ſame *Breadth* and *Length*, but not that the *Height* was a *hundred and twenty Cubits*, which it would have done, had that been really the Height intended by 2 *Chron.* iii. 4.

The *Temple* therefore properly ſo call'd conſiſted of *three* Parts, the *Porch*, the *Holy-Place*, and the *Holy of Holies:* The *Porch* (as is already mentioned) was *twenty Cubits* long, being the full Breadth of the Houſe, and *ten Cubits* broad (1 *Kings* vi. 3.) The *Holy-Place* next to the *Porch* (call'd ſometimes ſingly the *Houſe*, ſometimes the *Sanctuary*, ſometimes the *greater Houſe*, 2 *Chron.* iii. 5. becauſe larger than the *Holy of Holies*) was *forty Cubits* long (1 *Kings* vi. 17.) *twenty* in Breadth and *thirty* in Height (1 *Kings* vi. 2.) The *Holy of Holies* (ſometimes call'd the *moſt holy Place*, ſometimes the *Oracle*, 1 *Kings* vi. 16, 19, 31. becauſe *God* here gave his Anſwers to the *High-Prieſt* when he was conſulted) was an exact Square of *twenty Cubits* long and *twenty* broad; the Height of it was only *twenty Cubits*; ſo that it was *ten Cubits* lower in the Roof than the *Holy-Place* (1 *Kings* vi. 20.) A Wall or Partition divided the *Holy-Place* from the *Holy of Holies*, which was call'd the *Veil*. St. *Paul* calls it the *ſecond Veil* (*Heb.* ix. 3.) the *firſt* being the *Wall*, which divided the *Porch* from the *Holy-Place*. This *inner* or *ſecond Veil*, which divided betwixt the *Holy-Place* and the *Holy of Holies*, was the *Veil* of the *Temple* that was rent at our *Saviour's Crucifixion* (*Matt.* xxvii. 51.)

In the *Porch* ſtood the *two famous Pillars* which *Solomon* erected; that on the right Hand was called *Jachin*, and that on the left *Boaz*, which Names import

that *God* alone was the Support of this *Temple*; each of them was *eighteen Cubits* high, and *twelve Cubits* in Circumference (1 *Kings* vii. 15, 21.) *Solomon*'s Deſign in ſetting up theſe Pillars is generally ſuppos'd to have been in order to repreſent the *Pillar of Cloud* and the *Pillar of Fire*, which went before, and conducted the *Iſraelites* in the *Wilderneſs*.

Into the *Holy-Place* none could enter but the *Prieſts*: Here ſtood the *Altar of Incenſe*, the *Golden Candleſticks*, and the *Tables of Shew-bread*: The Uſe of the *Altar of Incenſe* was for burning of *Incenſe* thereon, which was an *Aromatick* and *Odoriferous Gum* that iſſued out of a *Tree*, ſaid to be found in *Sabea* only, which is a Part of *Arabia*, and was one of the *Preſents* given by the Wiſe-men to *our Saviour* upon his Birth at *Bethlehem*, which induces ſome to believe theſe were *Sabeans*. At firſt *Aaron* himſelf burnt the *Incenſe* (*Exod.* xxx. 7.) but afterwards his Sons in their Courſes perform'd this Service, as appears from *Luke* i. 8, 9. where *Zacharias* (who was not *High-Prieſt*) offered the Incenſe when it came to his Turn *according to the Cuſtom of the Prieſt's Office*: This was done daily *Morning* and *Evening*, at the uſual time of their daily Sacrifice, and is therefore call'd a *perpetual Incenſe* (*Exod.* xxx. 8.) The manner of doing it was this; the *Prieſt*, whoſe Lot it was to perform this Service, took ſome burning Coals from the Altar of *Burnt-offerings*, which ſtood in the *Court of the Prieſts*, and put it into his *Cenſer*, and carrying that with one Hand, having ſome *Incenſe* in the other, went into the *Holy-Place*, and laying his *Cenſer* with the burning Coals on the *Altar of Incenſe*, threw the Incenſe upon the *Coals*, which immediately kindled into a Flame.

Now as this repreſented the *Prayers* of the *Saints* (*Pſal.* cxli. 2. *Rev.* viii. 3, 4.) ſo it was of great uſe (as we formerly obſerv'd) to perfume the Air with its ſweet Odour, and by this means to remove the noi-

ſom Smell ariſing from the Beaſts ſlain in Sacrifice, which would otherwiſe have made the *Temple* and all round it ſmell like *Butchers-Shambles*; whereby the Reverence due to the *Houſe of God* was preſerv'd, which would have been contemptible if any ſuch ill Smell had been conſtantly about it. No *Burnt-Sacrifice*, nor any *Meat* or *Drink-offering* was to come upon it; and only once a Year upon the *great Day of Expiation*, the *High-Prieſt* was to ſprinkle the *Blood* of the *Sin-offering* upon the *Horns* of it (*Exod.* xxx. 9, 10.) It was made of the *pureſt Gold*, and was placed over-againſt the middle of the *Veil*, directly oppoſite to the *Mercy-Seat*, which ſtood in the *Holy of Holies*, having this *Veil* however between them, which is the meaning of *Exod.* xxx. 6.

The *Golden Candleſticks* (which were of pure Gold) were in number *ten*, five of which were ſet on the right Hand, and five on the left (2 *Chron.* iv. 7.) whereas in the *Tabernacle* there was only one: The Reaſon of the Difference may be, becauſe the *Temple* being more capacious requir'd more Light, and theſe were not to be remov'd from Place to Place, as thoſe in the *Tabernacle* were: Now as *Incenſe* was a Type of our *Prayers*, ſo the *Candleſticks* were Types of *Preaching*, which is deſign'd to enlighten our Underſtandings in the Knowledge of *God:* Whether the *Lamps* in theſe *Candleſticks* burnt inceſſantly Night and Day, without Intermiſſion, is diſputed; ſome are of Opinion, that the Expreſſions in *Exod.* xxvii. 20. and *Levit.* xxiv. 2. do imply that a *perpetual Light* was kept at leaſt in ſome of them, and that by *lighting the Lamps* in *Exod.* xxx. 8. and other Paſſages, is meant only the *cleanſing* and *dreſſing* them, and lighting ſuch as were gone out, by ſupplying them all with *freſh Oil.*

The Tables of *Shew-Bread* were alſo *ten*, five placed on the right Side, and *five* on the left (2 *Chron.* iv. 8.) whereas in the *Tabernacle* there was but *one*. It appear

appears however from *Levit.* xxiv. 6. that the *Shew-Bread* was laid only upon one of theſe. *God* declar'd that he would have a *Houſe* built that he might *dwell* among them (*Exod.* xxv. 8.) Now as a *Table* and *Bread* were the neceſſary Implements of a *Dwelling-Houſe*, they were hereby made to underſtand, that *God* as it were kept Houſe among them. There were twelve *Loaves* of *Shew-Bread* upon this Table, repreſenting the *twelve Tribes* of *Iſrael*, whoſe Offering theſe were to *God*; and they were placed in *two Rows*, *ſix* in each *Row:* Every *Sabbath-Day* the old ones were remov'd, and new ones put in their Place: The old ones were eaten by the *Prieſts* as *God's Miniſters* in the *Holy-Place* (*Levit.* xxiv. 5--- 10.)

In the *Holy of Holies* there was nothing but the *Ark of the Covenant*, with the *Mercy-Seat* which was the Cover of it; but *Solomon* added *two Cherubims*, beſides the two leſſer ones which *Moſes* made of maſſy Gold (1 *Kings* vi.) Theſe made by *Moſes* were part of the *Mercy-Seat*, and inſeparable from it, but thoſe of *Solomon* ſeem to have ſpread their Wings over it, being added only for the greater Ornament and Glory of *God's Houſe*. The *Ark* itſelf was the ſame which had been in *Moſes's Tabernacle*, in which there was nothing when brought into *Solomon's Temple*, ſave only the *two Tables of the Law* (2 *Chron.* v. 10.) which plainly implies that there was formerly more in it, namely the *Pot of Manna* and *Aaron's Rod* (*Heb.* ix. 4.) which, as we formerly obſerv'd, might have been taken out, or loſt by the different *Removes* of it, when in the Hands of the *Philiſtines*; ſo that there is no Contradiction betwixt the *Apoſtles* Words, and that of the *Chronicles*, becauſe the firſt has a Relation to *Moſes's* Time, the other to the Time of *Solomon*. Over the *Mercy-Seat* in the *Temple*, the *Shechinah* or *Divine Preſence* reſided, as in the *Tabernacle* by a *viſible Cloud*, as the ſenſible *Token* of it, being tranſlated thither upon the Conſecration of the *Temple* by *Solomon*;

mon; and there it continued in the ſame viſible manner while the *Ark* was in its proper Place; for even before it was placed in the *Temple*, this *Manifeſtation of the Divine Glory* never appear'd while the *Ark* was in motion.

Into this *Holy of Holies* none enter'd but the *High-Prieſt*, and that but once a Year, *viz.* on the *great Day of Expiation*; but yet it's obſervable that he entred *thrice* on that Day; for firſt he went in with the *Cenſer of Coals*, and the *Cup of Incenſe*, and put the *Incenſe* upon the *Coals*, whereby a *Smoke* being rais'd, prevented his gazing too much on the *Mercy-Seat*, which he was expreſly forbid to do (*Levit.* xvi. 12, 13.) then he came out and *took the Blood of the Bullock ſlain at the Altar of Burnt-offerings*, and went with it into the *Holy of Holies*, and ſprinkled it upon the *Mercy-Seat* (*ver.* 14.) then he came forth and carried the *Blood* of a *Goat* (alſo ſlain at the aforeſaid *Altar*) and ſprinkled it towards the *Mercy-Seat* (*ver.* 15.) which was the *third* time of his going in there.

From this ſhort Deſcription of the *Temple* itſelf, properly ſo called, it's obvious that the *Glory* of it did not conſiſt in the *Bulk* or *Largeneſs* of it (for in itſelf it was but a ſmall Pile of Building, and is exceeded by many *Pariſh-Churches*) but its chief Grandeur and Excellency, abſtracting from the *Divine Preſence* reſiding on the *Mercy-Seat*, lay in its *Ornaments*, *Utenſils*, *curious Workmanſhip*, and *rich Overlayings*, which came to an immenſe Sum, the whole *Houſe* on the inſide, Floors as well as Walls, being overlaid with pure Gold (1 *Kings* vi. 22, 30.) and whatever *Carving*, *Gilding*, *Embroidery*, *rich Silks*, and *fine Linen* could do; of theſe there was the greateſt Profuſion.

Round about the *Temple*, and againſt the Walls thereof (except on the *Eaſt-End* where the *Porch* was) were built many ſmall *Cells* or little *Houſes*, which ſerv'd as ſo many *Buttreſſes* to it (1 *Kings* vi. 5.) Here (it's

(it's said) were kept all the Necessaries attending the *publick* Sacrifices, the *Garments* belonging to the *Priests*, the *Tithes* due to them, and all the *rich Vessels of Gold and Silver*, which were carried away by *Nebuchadnezzar* and restor'd by *Cyrus*, and here the *Priests* eat their share of the *Sacrifices*. *Josephus* says, there were three Ranges of these *Cells* one above another, having a *flat Roof* or *Gallery* on the *Top*, which quite surrounded the *Roof of the Temple* on three Sides, upon which there was a *Battlement* according to the Directions of the *Law* (*Deut.* xxii. 8.) And that upon this, one might walk quite round the three Sides of the *Temple*. This is commonly thought to be the *Pinacle of the Temple*, to which the *Devil* was permitted to carry our *Saviour* (*Mat.* iv. 5, 6.) for *Josephus* says that within this was the *proper Roof* of the *Temple* it self, which was defended by tall *golden Spikes* to prevent *Birds* lighting on it, and thereby defiling it with their Dung; so that it could not be on this *Roof* our *Saviour* was placed, but on the Wall that surrounded this Roof.

As for the Courts that were round the *Temple* they were *three*, *viz.* the *Court of the Priests*, the *Court of Israel*, and the *Court of the Gentiles*. Every one of these was parted from one another by different Walls, which were but low, that they might more readily see from one to the other: None of them were covered but lay open to the Sky; each of them however had covered *Cloisters* supported by *Marble Pillars* ranged all round it, into which the People might retire in case of bad Weather.

The *Court of the Priests* (call'd the *Inner Court*, 1 *Kings* vi. 36.) was next to the Body of the *Temple*, and surrounded it on all hands, except on the West-side: This was reserv'd entirely for the *Priests* and *Levites*, none of the People being suffered to go into it, but when they offered some *Sacrifice*, for then they were allowed to enter that Court, that they might lay their Hands upon the Head of the *Victim* which was kill'd

here: In the Eaſt End of this Court, juſt over againſt the *Porch* or Entry to the *Temple*, ſtood the *Braſen* Altar of *Burnt-offerings*, the *Lavers*, and the *Braſen-Sea*.

The Altar of *Burnt-offerings* was a Square at Bottom of *twenty Cubits* and *ten Cubits* high (2 *Chron.* iv. 1.) benching in gradually to the Top; round which there was a Paſſage on which the *Prieſts* ſtood, when they tended the Fire, and placed the *Sacrifices* on it. The *Victims* were not ſlain upon the *Altar* (for that might be done in any Part of this Court) but there the Fire conſumed them, after their *Blood* had been poured out at the Foot of this *Altar*, which was ſurrounded by a *Trench*, from whence (as we mentioned formerly) it was conveyed by ſubterraneous Channels into the Brook *Cedron* or *Kidron*: It was only the *Hearth* upon which the Offerings were burnt, that was made of *ſolid Braſs*, from whence it was call'd the *Braſen Altar* (1 *Kings* viii. 64.) for to imagine that it was all made of *ſolid Braſs*, is contrary to the Directions of *God*, who commanded that whereſoever they ſhould make an *Altar*, other than the *portable Altar* of the *Tabernacle*, they ſhould make it of *Earth* or *unhewn Stone* (*Exod.* xx. 24, 25.) Beſides it would be impracticable for the Uſe intended; becauſe, if it were all of *Braſs*, the Fire, which continually and without any intermiſſion burnt upon the top of it, would ſo heat the whole, and eſpecially that Part of it next the *Hearth*, that it would be impoſſible for the *Prieſts* to ſtand on it, when they came thither to officiate; and eſpecially ſince they were always to officiate barefooted, as ſhall afterwards be taken notice of. Upon the *four Corners* of the *Altar* on the laſt benching in, where the *Prieſts* ſtood when they offered the *Sacrifices*, there were fix'd *four ſmall Pillars*, in the form of an *exact Cube*, and theſe are the Horns of the *Altar* ſo often mentioned in *Scripture*. The Aſcent to this *Altar* was by a gentle Riſing on the South-ſide, ſaid to be

thirty

thirty two Cubits in Length, and *ſixteen* in Breadth, and landed upon the upper benching in next the *Hearth* or the Top of the *Altar*; for it was forbidden by the Law to go up to the *Altar* by *Steps*, leſt the *Prieſts Nakedneſs* ſhould be ſeen (*Exod.* xx. 26.) whereby the *Prieſts* would be expos'd to Contempt, and the People mov'd to Laughter; for in theſe hot Eaſtern Countries looſe Garments without Breeches were commonly worn.

The *Braſen Lavers* were *ten*, whereas in the *Tabernacle* there was but one, *five* were upon the one ſide, and *five* on the other. Their *Diameter* was *four Cubits*, and conſequently their Circumference *twelve* (1 *Kings* vii. 37.) The uſe of theſe was for waſhing the *Sacrifices* (2 *Chron.* iv. 6.) Now the *Altar* and *Lavers* being placed in the ſame *Court*, had the ſame Significancy as the *Blood* and *Water* that iſſued from *Chriſt's Side*, denoting the neceſſary concurrence of *Sanctification* or *Waſhing with Water*, and of *Juſtification* by the *Blood of Chriſt*, to all that ſhall be ſaved.

The *Braſen-Sea* ſtood alſo in the *Prieſts Court*, and was not in the *Tabernacle*. It is call'd a *Molten-Sea* (1 *Kings* vii. 23. 2 *Chron.* iv. 2.) becauſe it was a very large Veſſel containing abundance of Water; it was *ten Cubits Diameter* from brim to brim, and being of a circular Figure, the *Circumference* muſt have been *thirty*. The Height of it was *five Cubits*. It ſtood upon twelve braſen Figures or Images repreſenting *Oxen* as the Supporters of it. As to theſe and the great Quantity of Water it contain'd, ſee 1 *Kings* vii. 23—27. The uſe of this was the ſame as the *Braſen Laver* was in the *Tabernacle*, namely for the *Prieſts* waſhing their Hands and their Feet, not in it for evident Reaſons, but with Water drawn out of it by Pipes or Conduits. It was part of the Office aſſigned to the *fraudulent Gibeonites* and their Succeſſors (afterwards call'd *Nethenims*) to fill this and the *Lavers*

vers with Water; for theſe *Nethenims* did moſt of the ſervile Work of the *Tabernacle* and *Temple*.

The Space betwixt the *Altar of Burnt-offerings* and the *Porch* of the *Temple*, ſeems to have been the Place appointed for the *Prieſts* to *pray and praiſe God in*, on ſolemn occaſions; and thus they are directed, *To weep and pray between the Porch and the Altar* on ſolemn Faſt-days (*Joel* ii. 17.) Here *Zacharias* was ſlain (*Mat.* xxiii. 35.) which aggravated the Guilt of his Murder, becauſe it was in a Place more immediately ſet apart for Devotion; and as there were ſome Steps in this Space which led into the *Porch* and the *Temple*, it's generally thought that the *fifteen Pſalms* (*viz.* from the 120th incluſive to the 135th excluſive) were ſung here, and are for that reaſon call'd *Songs of Degrees*, being ſung on theſe Steps.

On the *South* and *North* Sides of the *Temple* in this *Court of the Prieſts* were the ſeveral *Chambers* or *Lodgings* of the *Prieſts*, who ſerved from *Sabbath* to *Sabbath* in their ſeveral *Courſes*, during which time they were not ſuffered to go out of the *Temple*, and here they liv'd all the Week they were in waiting, without drinking *Wine*, and in perfect *Continence* from all *worldly Enjoyments*. But it appears that the *High-Prieſt* had his conſtant Reſidence there; for it's ſaid of *Eliaſhib* (who is call'd the *High-Prieſt*, *Nehem.* xiii. 28.) That he had *the overſight of the Chambers of the Houſe of God* (*Nehem.* xiii. 4.) which imports the *whole Government of the Temple*; and which therefore would require a conſtant *Reſidence* there. So that in virtue of this Power with which he was veſted, he profanely threw the *Veſſels* and Neceſſaries attending the *Offerings* out of their proper Places in the *Temple*, to make room for his Friend *Tobiah's* Lodging beſide him; in the doing of which none but one who was abſolute *Governor of the Temple*, could make ſo great an Innovation in it. And thus alſo it's ſaid of *Jehoiada* (who

(who appears to have been *High-Prieſt*, 2 *Kings* xii. 9, 10.) that he kept King *Joaſh*, while he was young, together with his *Nurſe* ſix Years in the *Houſe* of the *Lord* (2 *Kings* xi. 2, 3.) And no doubt upon this extraordinary Occaſion, while the *Heir of the Crown* lay expos'd to the Fury of that Tyrant *Athaliah*, the *High-Prieſt* might well diſpenſe with the *Law*, or rather the *Cuſtom*, which allowed none but the *Prieſts* that officiated, to lodge in the *Apartments of the Temple*. In this *Court of the Prieſts* was alſo the *Oval Hall*, where the *Great Sanhedrim* met, only it faced outwards towards the *Court of Iſrael*, or the Court of the People; thus it's ſaid of *Judas*, that he brought the *thirty pieces of Silver* to the *Chief Prieſts* and *Elders*, and *threw them down in the Temple* (*Mat.* xxvii. 3, 5.) that is, in this Part of the *Temple* where the *Sanhedrim* was then met.

Next to the *Prieſts Court* was the *Court of the People*, otherwiſe call'd the *Outward Court*, and the *Great Court* (2 *Chron.* iv. 9.) This went quite round the *Temple*. Here the People ſtood to pray, and to be Witneſſes to the offering the *Sacrifices*. About the middle of this Court in the inner Part of it, and over-againſt one of the *Gates* that led into the *Prieſts-Court*, was the *Braſen Scaffold* which *Solomon* erected, and where he ſtood and prayed at the *Conſecration of the Temple* (2 *Chron.* vi. 13.) Here was a magnificent *Throne* or *Alcove*, where the *King* ſeated himſelf, when he came into the *Temple* to worſhip *God*; and this *Throne* is, I ſuppoſe, what is meant by the *Covert of the Sabbath* (2 *Kings* xvi. 18.) Next adjoining to it was a ſtately *Marble Pillar* of curious Workmanſhip. Near to this Pillar *Joaſh* was anointed King of *Judah* by *Jehoiada*, and there *Athaliah* who had uſurp'd the *Crown*, is ſaid to have ſeen him ſtanding, when ſhe cried out *Treaſon*, *Treaſon* (2 *Kings* xi. 14.) Here *Hezekiah* read before the *Lord* the *blaſphemous Letter* which the King of *Aſſyria* ſent him (2 *Kings* xix. 14.)

And

And there good King *Joſiah* made a *Covenant with God* (2 *Kings* xxiii. 3.) The People went into this Court by *two Gates* ſituated on the *North* and *South* (*Ezek.* xlvi. 9.) for on the *Eaſt Side* there was a *Gate*, where the *King* and none elſe went in (*Ezek.* xliv. 3.) And this, ſome think, is that which is call'd the *beautiful Gate* (*Acts* iii. 10.)

Into this Court of the People none were admitted but *Iſraelites*, or ſuch who being *circumcis'd* had embraced the *Law*, and not even they, when they had any *Uncleanneſs* upon them; from hence aroſe that Tumult againſt *Paul* (*Acts* xxi. 27 — 31.) who being himſelf and four others attending upon their *Purifications*, and doing what the *Law* requir'd by thoſe whoſe *Vow* was expired, a Tumult ariſeth upon a Suppoſition, that one of the *four* had been a *Gentile*, *viz.* *Trophimus* an *Epheſian*, whom they had ſeen walking with *Paul* in the *City*; and this they look'd upon as a great Indignity, that *Paul* ſhould bring a *Gentile* and one *Uncircumcis'd* within the *Court of the Iſraelites*, for which they were ready to ſtone him. In this *Court of Iſrael* the *Scribes* and *Doctors of the Law* often taught the People, and here *our Saviour* was found among them (*Luke* ii. 46.) Now, tho' this was one entire Court in the Days of *Solomon*, yet afterwards it was divided by a low Wall, ſo that the *Men* ſtood in the *inward Part* of it, and the *Women* in the *outward*. This Diviſion is thought to have been in *Jehoſhaphat's time*, of whom we read that he ſtood in the *Houſe of the Lord* before the *new Court* (2 *Chron.* xx. 5.) that is, before the *Womens Court*. In imitation of which it is, that among the *Jews* at this day the Men and Women do not ſit promiſcuouſly together in their *Synagogues*; for the Women are confin'd to a particular Place by themſelves.

In ſome common Paſſage leading into the *Men* and *Womens Court* ſtood the *Treaſury* or *Alms-Box*, for it's ſaid, *Luke* xxi. 1, 2. that *our Saviour* ſaw there

there both the *rich Men* and the *poor Widow* caſting in their Offerings; and here he preached and reaſoned with the *Phariſees* (*John* viii. 20.) That ſet up by *Jehoiada* (2 *Kings* xii. 9, *&c.*) ſeems to have been quite different from this, and appropriated for a different uſe; for that ſtood beſide the Altar in the *Prieſts Court*, and conſequently the *Prieſts*, not the *Parties* that brought the *Gift*, muſt have put it into the *Cheſt*; and it appears that the *Offerings* put therein were applied for the Repairs of the *Temple* only.

The laſt Incloſure or *Court* round the *Temple*, was the *Court of the Gentiles*, which was prodigious great and quite ſurrounded the *Court of* Iſrael in a quadrangular Form. The *Gentiles* (that is to ſay, *Strangers* who were not *Iſraelites*, but *Proſelytes*, who profeſs'd to worſhip the *true God* tho' they were not *circumcis'd*) were admitted into it, and therefore it bore their Name. This was probably the Place where the *humble Publican* prayed, whilſt the *proud Phariſee* who ſaw him at a diſtance, deſpis'd him (*Luke* xviii. 10—14.) It was in this Court where the *Jews* kept their *Markets*, to anſwer the People's Demands with reſpect to their *Sacrifices* and *Oblations*, which *our Saviour* condemn'd; and here were the *Shops* and *Tables of Money-Changers* whom our *Saviour* drove out (*Mat.* xxi. 12. *John.* ii. 14.) This as the other *Courts*, was divided from the Court of *Iſrael* by a low Wall of *three Cubits* high; and this is that *middle Wall of Partition* between *Jews* and *Gentiles*, which *Jeſus Chriſt* is ſaid to have *broken down* (Epheſ. ii. 14.) *viz.* by deſtroying all the legal Diſtinctions and Obſervances, and uniting both *Jews* and *Gentiles* in *one Church*. Great *Cloiſters* were rang'd all quite round this Court, one of which towards the *Eaſt* was called *Solomon*'s Cloiſter, or *Solomon's* Porch (*Acts* iii. 11.) becauſe it was built by him, whereas the other Cloiſters were built long after his Time. This was well defended on all ſides againſt

againſt the Weather, and here our *Saviour* is ſaid to have walked and preached (*John* x. 22, 23, 24.)

Having thus given ſuch a Deſcription of the *Temple* of *Solomon*, and of the *Courts* and *Incloſures* round it, as the *Scriptures* afford, the Reader upon reviewing the hiſtorical Part of this Work will perceive, that this ſtately Edifice was entirely deſtroyed by *Nebuchadnezzar* King of *Babylon*, who burnt it and the City of *Jeruſalem*, and carried both *King* and People Captives into *Babylon:* But when *Babylon* was taken by *Cyrus* King of *Perſia*, of him the *Jews* obtain'd a Permiſſion to return into their own Country, and to rebuild their *City* and *Temple*, which was accordingly done. This *ſecond Temple* thus rebuilt, was afterwards ſplendidly repair'd by Herod *the Great*, to the doing of which *forty ſix* Years, from firſt to laſt, were employed (*John* ii. 20.) However it was not long after, together with the City, burnt by *Titus*, and the very Foundations of it were utterly demoliſhed by the Emperor *Adrian*, who is ſaid to have cauſed a *Temple* to be erected in the ſame Place to the *Heathen Goddeſs* Venus. The firſt of which things verified that Prediction of our *Saviour*, when he was viewing the Buildings of the *Temple*, *There ſhall not be left here one Stone upon another that ſhall not be thrown down* (Mat. xxiv. 1, 2.) and the latter might probably be *the Abomination of Deſolation* ſpoke of *ver.* 15th.

Tho' the *ſecond Temple* was of the ſame Dimenſions with that of *Solomon*'s, being built on the very ſame Foundations, and tho' *Sacrifices* were likewiſe offered there, as in the firſt, yet the *Jews* univerſally acknowledge that there were *five things* wanting in it, that were in the *firſt*, viz. The *Ark of the Covenant*, The *Shechinah*, or *Divine Preſence*, The *Holy Fire upon the Altar*, The *Urim and Thummim*, and The *Spirit of Propheſy*. Yet in one reſpect the *Glory* of the *ſecond Temple* far exceeded that of the *firſt*, according

according to the Propheſy of *Haggai* (Chap. ii. 3, 9.) having been grac'd with the Preſence of our *bleſſed Lord*, who frequently taught and prayed in it.

The *Temple*, we muſt know, was guarded like a *King's Palace*, and the *Levites* in their turns were the conſtant *Guards* of it. We read of *Gemariah* (Jer. xxxvi. 10.) who was one of the Captains of the *Temple*, whoſe Apartment was near the *new Gate*, whereof he kept *Guard*, and had a certain Number of *Levites* under him, who conſtantly ſtood *Centinels*. Thus we find that, when *Jehoiada* the *High-Prieſt* had produced young *Joaſh* and anointed him *King* of *Judah*, the *Captains* and the *Guard* of the *Temple* were call'd upon, and took an Oath of Fidelity to the *King* (2 *Kings* xi. 4.) And tho' ſuch of them as were let into the Secret of *Jehoiada*'s Deſign, came into the *Temple* unarm'd for fear of giving Suſpicion, yet we find upon this Occaſion that he took care to have the *Magazine* of *military Proviſions* opened, ſo that they were ſoon provided with what was neceſſary, *ver.* 10, 11. for *Solomon* had erected a *ſacred Armory* in one of the Apartments about the *Temple*, wherein the Weapons and other Trophies, which *David* and his Generals had gain'd from their Enemies, were depoſited, as Monuments of their Victories dedicated to the *Lord*. Theſe *Guards* of the *Temple* are often mentioned in the *Goſpel*. They are the Watch which *Pilate* told the *Prieſts*, *They had in their own Power* (Mat. xxvii. 65.) *Judas* had a Part of them to attend him, when he went to ſeize *our Lord*; for among that wicked Crew there is mention made of the *Captains of the Temple* (Luke xxii. 52.)

Every *Jew* above *twenty* Years old, rich and poor, pay'd annually *half a Shekel* (that is about eighteen Pence in our Money) towards the *Repairs* of the *Temple*, and the Support of the *Daily-Service* in it, into what Parts ſoever of the World they were diſpers'd; ſo that none were exempted, but ſuch as were under

under the above-mentioned Age, and Women (*Exod.* xxx. 13—17.) This is the Money which *Joaſh* ordered to be collected in the Cities of *Judah* for repairing the *Houſe of the Lord* (2 Chron. xxiv. 4, 5, &c.) A conſiderable time after in the Reign of King *Joſiah* mention is again made of this Money upon the ſame Account (2 *Kings* xxii. 4.) It appears however, that the *Prieſts* and *Officers* belonging to the *Houſe of God* were to be exempted from this, and indeed from every other *Tribute* (*Ezra* vii. 24.) It's more than probable that this Taxation was, what they came to demand of our *Lord*, which is mentioned in the *Goſpel* (*Mat.* xvii. 24.) for what is there rendred *Tribute-money* is in the Original Διδραχμα, which is a Sum juſt equivalent to *half a Shekel*. And that which *Peter* was to find in the Mouth of the *Fiſh*, ver. 27. and tô pay for his Maſter and himſelf is expreſs'd by another Word Στατηρ, which ſignifies a Sum equal to a *whole Shekel*.

SECTION III.

Of High-Places and Groves, and of the Jewiſh ORATORIES, *or* Proſeuchæ.

THE *ancient Devotion* in the *Primitive Times* of the World much delighted in *Groves*, in *Woods*, and in *Mountains*, as well becauſe theſe retired Places were naturally fitted for *Contemplation*, as becauſe they rais'd a *ſacred* kind of *Dread* in the Mind of the *Worſhipper*. It is certain that nothing was more ancient in the *Eaſt*, than *Altars* with *Groves* and *Trees* about them, which made the Place very ſhady and delightful in thoſe *hot Countries*. The *Idolaters* in the firſt Ages of the World, who generally worſhipped the *Sun*, thought it altogether improper to ſtraiten and confine the ſuppos'd *Infiniteneſs* of this *imagi-*

nary

nary Deity within Walls, and therefore they generally made choice of *Hills* and *Mountains*, as the moſt convenient Places for their *Idolatry*; and when in After-times they had brought in the Uſe of *Temples*, yet for a long time they kept them *open-roofed*. Nay the *holy Patriarchs* themſelves who worſhipped the *true God*, generally built their *Altars* near to ſome adjacent *Grove of Trees*, which, if Nature denied, were uſually planted by the *Religious* in thoſe Days. When *Abraham* dwelt at *Beerſheba* in the *Plains of Mamre*, it's ſaid, *He planted a Grove there, and called upon the Name of the Lord the everlaſting God* (Gen. xxi. 33.) and no doubt that was the Place where he and his Family reſorted for *publick Worſhip*.

But at length theſe *Hills* and *Groves* of the *Heathen Idolaters*, as they were more *retir'd* and *ſhady*, became ſo much the fitter for the Exerciſe of their *diabolical Rites*, and for the Commiſſion of theſe *obſcene* and *horrid Practices* that were uſually perpetrated there; for they came at length to be Places purpoſely ſet apart for *Proſtitution*. In many Paſſages of *Scripture* it's recorded of the *Iſraelites* (who imitated the *Heathens* herein) that they did ſecretly theſe things that were not *right*, that they ſet up *Images* and *Groves* in every *high Hill*, and under every *green Tree*, and there burnt *Incenſe* in all the *High-Places*, and *wrought Wickedneſs to provoke the Lord as did the Heathen* (2 Kings xvii. 9—13.) It was upon this account therefore that *God* expreſly commanded the *Iſraelites*, that they ſhould utterly deſtroy all the Places wherein the Nations of *Canaan*, whoſe Land they ſhould poſſeſs, ſerv'd their *Gods* upon the *high Mountains* and upon the *Hills*; and to pay their *Devotions*, and bring their *Oblations* to that Place only which *God* ſhould chooſe (*Deut.* xii. 2—15.) Nay to prevent every Approach to the *idolatrous Cuſtoms* of the *Heathens*, they were for-

bidden to plant any *Trees* near the *Altar* of the *Lord* (Deut. xvi. 21.)

It was not therefore from any diſlike of *Hills* or *Groves*, that *God* prohibited the offering *Sacrifices* there, or that inflam'd the Zeal of *pious Kings* to ſuppreſs and deſtroy them, but becauſe *God* intended to keep up an *Unity* in the *Place of Worſhip* among his People, (at leaſt in *ſacrificing*) as the beſt Preſervative againſt *Idolatry:* For as the *Iſraelites* were a People naturally inclin'd to *go a whoring after other Gods*, and were under great Temptations of doing ſo, from the Practice of the *Canaanites* who liv'd among them, and were *groſs Idolaters*, it gave them too viſible an advantage of following theſe Abominations, when every one was at liberty to *offer Sacrifices* where he pleas'd, and without proper Reſtrictions in the way and manner of doing it. And as the imitating the *Heathens* in their *Places of Worſhip* was one ſtep towards their *Idolatry*, ſo it was a conſiderable Advance towards the Commiſſion of all the groſs *Obſcenities*, which theſe Places of Darkneſs and Obſcurity afforded; and it's natural to think that if once they fell into the ſame *Religion*, they would alſo fall into the ſame *immoral Practices*, which that *Religion* taught them to be acceptable to their *Gods*. Now that Wickedneſs of the groſſeſt ſort did attend the idolatrous Worſhip in ſuch Places, is ſufficiently evident from 1 *Kings* xv. 12. 2 *Kings* xxiii. 7. *Rom.* i. 21, 28, *&c.*

It's plain therefore from the Command of *God* mentioned, and ſo pathetically enforced in the above-cited Text, *Deut.* 12. That after *God* ſhould fix upon a Place for his *publick Worſhip*, it was entirely unlawful to offer *Sacrifices upon high Places*, or any where elſe but in the Place *God* did chooſe: So that after the building of the *Temple*, the Prohibition of *high Places* and *Groves* (ſo far at leaſt as concern'd the ſacrificing in them) unqueſtionably took place.

And

And it was for their Diſobedience to this Command, by their ſacrificing upon *high Places*, and in *Groves* even after the *Temple* was erected (2 *Kings* xv. 35.) and for not deſtroying the *high Places* of the *Heathens*, where their *Idol Gods* were worſhipped, which by that Command and in many other Places of Scripture (*Numb.* xxxiii. 52.) they were expreſly appointed to do; it was on theſe accounts, I ſay, that the *Prophets* with ſo much *holy Zeal* reproach'd the *Iſraelites*. We have indeed ſeveral Inſtances in Scripture beſides that of *Abraham*, where the *Prophets* and *other good Men* are ſaid to have made uſe of theſe *high Places* for *ſacrificing*, as well as other leſs ſolemn Acts of Devotion, and which are no ways condemned; as *Samuel*, upon the uncertain Abode of the *Ark*, fitted up a Place of Devotion for himſelf and his Family in a *high Place*, and built an Altar there, and ſacrificed upon it (1 *Sam.* ix. 12, 19, 25.) *Gideon* alſo built an *Altar* and offered a *Sacrifice* to *God* upon the *Top of a Rock* (Judg. vi. 25, 26.) and the *Tabernacle* it ſelf was remov'd to the *high Place* that was at *Gibeon* (1 *Chron.* xvi. 39. and xxi. 29.) But all this was before the *Temple* was erected, which was the firſt fix'd Place that *God* appointed for his *publick Worſhip*; after which other Places for ſacrificing became unlawful.

That the *Iſraelites*, both *Kings* and *People*, offered Sacrifices upon theſe *high Places* even after the *Temple* was built, will evidently appear by mentioning a few Paſſages in their Hiſtory; for without ſaying any thing of *Jeroboam* and his Succeſſors in the Kingdom of *Iſrael*, whoſe profeſs'd Purpoſe was to innovate every thing in Matters of *Religion*, and who had peculiar *Prieſts* whom they term'd *Prophets of the Groves* (1 Kings xviii. 19.) it's plain that moſt of the Kings of *Judah*, even ſuch of them who were otherwiſe zealous for the Obſervance of the *Law*, are expreſly recorded as blameable on this head, and but few

have the Commendation given them of deſtroying theſe *high Places*. No ſooner had *Rehoboam* the Son of *Solomon*, after the Revolt of the *ten Tribes* from him, ſtrengthened himſelf in his Kingdom, but we read that Judah *did Evil in the ſight of the Lord, and built them high Places and Images and Groves, on every high Hill, and under every green Tree* (1 Kings xiv. 22, 23.)

In the Reign of *Aſa* his Grandſon things took another turn, for of him it's ſaid, That *he took away the Altars of the ſtrange Gods, and the high Places, and brake down the Images, and cut down the Groves* (2 Chron. xiv. 3.) even without ſparing thoſe of his Mother (Chap. xv. 16.) to which that Paſſage in 1 *Kings* xv. 14. ſeems oppoſite. But we muſt know that there were two kinds of *high Places*, one frequented even by *devout Worſhippers* who liv'd at a diſtance from *Jeruſalem*, and made uſe of by them even in *ſacrificing*, and for other *religious Purpoſes*; and which were tolerated contrary to the *divine Command* by ſuch of their *Kings*, who otherwiſe are ſaid to be *pious Princes*. The other kind of *high Places* were ſuch as were look'd upon as *abominable* from their *firſt Inſtitution*, and made the Receptacle of *Idolatry* and *Wickedneſs*. Theſe laſt were the *high Places* which *Aſa* took away; but thoſe where *God* alone was worſhipped, had obtain'd ſo long, and were look'd upon with ſo *ſacred a Veneration*, that for fear of giving a general Offence he did not adventure to aboliſh them. But however well-meaning the pious Intentions of good People in this were, yet the Conduct of their Kings was highly blameable in giving the leaſt Countenance to it, as being contrary to the *divine Command*. The truth is, theſe *high Places* were famous either for the *Apparition of Angels*, or ſome other *miraculous Event*, had either been Places of Abode for the *Ark of the Lord*, or ſuch as ſome *Prophet* or *Patriarch* of old had been accuſtomed

accuſtomed to *pray* and *ſacrifice* in, and therefore they were look'd upon as *conſecrated* to the Service of *God*; nor was there Strength enough in the *Government* to overcome this inveterate Prejudice, till *Hezekiah* and *Joſiah* aroſe, who (to prevent the Calamities that were coming on the Nation) had the Courage to effect a thorough *Reformation*.

Towards the Concluſion of *Aſa*'s Reign, when he grew more infirm in Body, and perhaps more remiſs in the *Cauſe of God*, it appears that theſe wicked *high Places* began to be renewed; for it's ſaid of *Jehoſhaphat* his Son, that *he took away the high Places and Groves out of* Judah (2 *Chron.* xvii. 6.) which after all we muſt underſtand either of his having given Orders only to have them taken away, or ſeen it done but in part, without totally removing ſuch as *devout Worſhippers* frequented; for afterwards when his *Character* comes to be ſumm'd up, there is this Reſervation (poſſibly more through the Fault of his Subjects than himſelf) *Howbeit the high Places were not taken away* (2 Chron. xx. 32.)

Of *Jehoſhaphat*'s Son and Succeſſor *Jehoram* it's ſaid, *That he made high Places in the Mountains of* Judah (2 *Chron.* xxi. 11.) And *Joaſh* one of his Sons, tho' he *ſet out* well, yet in the latter Part of his Life he was perverted by his *idolatrous Courtiers*, who ſerv'd *Groves* and *Idols*, to whom it appears he gave a Permiſſion for that purpoſe; for after making their *Obeiſance* we are told, that *he hearkened to them, and then they left the Houſe of God* (2 Chron. xxiv. 17, 18.) Nor was the Reign of *Amaziah* the Son of *Joaſh* any better, for ſtill the People *ſacrificed and burnt Incenſe on the high Places* (2 Kings xiv. 4.) And tho' *Uzziah* his Son is ſaid to have done *that which was right in the ſight of God*, yet this Exception ſtands out againſt him, *that the high Places were not remov'd, but the People ſtill ſacrific'd there* (2 Kings xv. 3, 4.) the like is ſaid of *Jotham* and *Ahaz* (2 Chron. xxviii. 4.)

But *Hezekiah* who ſucceeded them was a *Prince* of *extraordinary* Piety, he *removed the high Places, and brake the Images, and cut down the Groves* (2 Kings xviii. 4.) which his Son *Manaſſeh* again built up (2 *Kings* xxi. 2.) At length good King *Joſiah*, a Prince very zealous for the *true Religion*, utterly clear'd the Land from the *high Places* and *Groves*, and purg'd it from *Idolatry*: But as the *four* ſucceeding Reigns before the *Babylonian Captivity* were very wicked, we may preſume that the *high Places* were again reviv'd, tho' there is no mention of them after the Reign of *Joſiah*.

From what is ſaid however we are not to conclude, That the Prohibition relating to *high Places* and *Groves*, which extended chiefly to the more *ſolemn Acts of ſacrificing* there, did on any account reach to the prohibiting of other Acts of Devotion, particularly *Prayer*, in any other Place whatſoever than the *Temple*, the *high Places* and *Groves* of the *Heathen* (which were ordered to be raz'd) only excepted. For our *Prayers* are always acceptable to *God* in every Place, when perform'd with a true and ſincere Devotion of Heart, which alone gives Life and Vigour to our *religious Addreſſes*. And therefore it was that in many Places of *Judæa*, both before and after the *Babylonian* Captivity, we find mention made in the *Jewiſh* and other *Hiſtories* of Places built purpoſely for *Prayer*, and reſorted to only for that end, call'd *Proſeuchæ* or *Oratories*; which were generally without the City, in the Fields, and very often on *high Places*, or by the Sides of *Rivers*, being open to the Heavens, and without any *Coverings* or *Roof*, except perhaps the *Shade of Trees*, where every one prayed apart by himſelf; and thence it was that the *Heathen Poets* upbraided the *Jews* with worſhipping the Heavens and the Clouds;

Nil præter Nubes et Cœli Numen adorant.

The

The learned Dr. *Prideaux* is of Opinon, That the *Sanctuary of the Lord*, near which Joſhua *ſet up his Pillar under an Oak* (Joſh. xxiv. 26.) was ſuch a *Proſeucha*; for had there been any *Altar* there, or us'd as a Place for *ſacrificing*, it would have been expreſly contrary to the Command of God (*Deut.* xvi. 21.) He thinks alſo that, where the *Pſalmiſt* makes mention of *green Olive-Trees in the Houſe of God* (Pſal. lii. 8.) perhaps ſuch a *Proſeucha* is there meant.

It were unaccountable indeed to ſuppoſe that the *Jews* having but *one Place* of publick Worſhip for the whole Nation, to which the *Men* only were bound to appear, and that but *thrice* a Year, ſhould have no other Places of Prayer nearer their Dwellings, whither they might reſort to pay their Adorations to the *Almighty God*. Whereas the ſuppoſing that ſuch *Proſeuchæ* or Places conſecrated for Prayer (for ſo the Word ſignifies) were in being even in the Beginning of the *Jewiſh Republick*, explains many Paſſages in the *Old Teſtament*, where a *Houſe of God*, and aſſembling *before the Lord*, are often mentioned, and where neither the *Ark of the Covenant*, nor the Tabernacle at ſuch Times were. As for inſtance we read of Saul's *meeting with three Men going up to God to* Bethel (1 *Sam.* x. 3.) and of a Place called the *Hill of God* (ver. 5.) whence a Company of *Prophets* came from the *high Place* there, propheſying with Tabrets, Pipes and Harps before them. In neither of which Places do we find that ever the *Tabernacle* was; and unleſs we ſuppoſe, that when *all* Iſrael *was gathered unto the Lord in* Mizpeh (*Judg.* xx. 1.) that the *Tabernacle* was brought from *Shiloh* thither (which is but a Conjecture) it cannot well be otherwiſe explain'd, but by ſuppoſing that this was ſome *publick Place* ſet apart for religious Worſhip.

But however theſe Texts be underſtood, it's plain ſome of theſe *Proſeuchæ* were in being, in our *Saviour's*

Time. We are told that he went into one of them to *pray, and continued therein a whole Night* (Luke vi. 12.) for what our *Engliſh* Tranſlation renders *in Prayer to God*, is in the Original *in a* Proſeucha *of God*; and this the Text ſays was on a *Mountain.* Into another of them, which was without the City by a *River Side*, we are told that St. *Paul* went on a *Sabbath-day* (Acts xvi. 13.)

That the *Jews* had their *Proſeuchæ* in foreign Countries where they reſided, as well as in *Judæa*, particularly about the Cities of *Rome* and *Alexandria*, is evident from *Philo-Judæus de Legatione ad Caium*, wherein he commends the Clemency and Moderation of *Julius Cæſar*, who knew that the *Jews* had ſuch Places of Worſhip, where they aſſembled on the *Sabbath day*, and yet gave them no Moleſtation, as *Caius* had done. And in the *ſame Book*, ſpeaking of the barbarous Outrage of ſome *Gentiles* againſt the *Jews* dwelling then at *Alexandria*, he acquaints us, That they cut down the Trees of ſome of their *Proſeuchæ*, and others they demoliſh'd to the very Foundation. *Juvenal* alſo (*Sat.* 6.) alludes to theſe *Jewiſh* Oratories and their Cuſtom of having Trees planted round them, when he, ſpeaking of a *Fortune-teller* of that Nation, thus deſcribes her;

Arcanum Judæa tremens mendicat in aurem,
Interpres Legum Solymarum, magna Sacerdos
Arboris, et ſummi fida internuncia Cæli.

But as theſe *Proſeuchæ* of the *Jews* being open above, lay expos'd to Wind and Weather, it's very probable they gave occaſion to their building of *Synagogues* in After-times, of which in the following Section.

SEC-

SECTION IV.

Of the Jewiſh SYNAGOGUES.

THE *Jewiſh Synagogues* differed from their *Oratories* or *Proſeuchæ* ſpoke of in the preceding *Section*, not only in their *Structure*, as being covered with a *Roof*, but chiefly in their *Form of Worſhip*; for in *Synagogues* their Prayers were offered up in *publick Forms* by an *eſtabliſh'd Liturgy*, and in *common* for the *whole Congregation*; but in their *Proſeuchæ* every one prayed apart for himſelf, as he thought proper: And beſides the Prayers which were offered up to *God* in the *Synagogues*, a Portion of *Scripture* was read and explain'd by their *Jewiſh Doctors*, of which by and by.

At what time theſe *Synagogues* commenc'd is not ſo well agreed upon among *Divines*; ſome maintain that they were in uſe long before the *Captivity*, even in the Days of *David*; others are of Opinion, that there were none till after the *Jews* return'd from *Babylon*. Thoſe who maintain the firſt, alledge for it what is ſaid in *Pſal.* lxxiv. 8. *They have burnt up all the Synagogues of God in the Land.* But tho' that *Pſalm* has the Name of *Aſaph* prefix'd to it (one of which Name lived in the Days of *David*, 1 *Chron.* xvi. 5, 7, 37.) yet from the Contents of the Pſalm it's evident, that it could not be compos'd by that *Muſician*, nor any one elſe ſo old as *David*, but by ſome inſpir'd Perſon of the ſame Name after the *Captivity*, when the *Temple* and *City* were deſtroyed and burnt by the *Babylonians*; for it ſpeaks of *breaking down the carved Work of the Houſe of God* (ver. 6.) of *caſting Fire into the Sanctuary and defiling his dwelling Place* (*ver.* 7.) which cannot agree with the Days of *David*, when the *Temple* was not built: It ſays alſo (*ver.* 9.) *There is no more*

more any Prophets, whereas there were ſeveral in the Days of *David*, ſuch as *Gad* and *Nathan*. Dr. *Prideaux* ſays, that there is no Verſion but ours (except the ancient Verſion of *Aquila*) that tranſlates the Words in this *Pſalm*, *the Synagogues of God*; for the Original (as he affirms) implies no more than the *Aſſemblies of God*, which may be underſtood of any *Place of Worſhip*, but that does not infer that theſe Places were *Synagogues*: For beſides their *Proſeuchæ* the *Jews* often reſorted to the *Cities of the Levites*, and to the *Schools of the Prophets*, for Inſtruction in their Duties to *God*, which was commonly on their *Sabbaths* or *New-Moons*; and hence the *Shunamite's Husband* ask'd her, *Wherefore wilt thou go to him* (Elijah) *to day, it is neither New-Moon nor Sabbath?* (2 *Kings* iv. 23.) Now as it's certain there were many *Pſalms* compos'd during the Captivity, whoſe Authors are not known, ſo it's very likely this was one of theſe, and that it has chiefly an Eye to the Deſtruction of the *Temple* by *Nebuchadnezzar*, tho' it may be underſtood alſo of any other *religious Aſſemblies* at that time deſtroyed.

Some do alſo form an Argument for the Antiquity of *Synagogues*, as if they had exiſted even in the Days of *Moſes*, from the Words of St. *James*, *Moſes of old times hath in every City them that preach him, being read in the Synagogues every Sabbath-Day* (*Acts* xv. 21.) But it's evident that the Word *Synagogue* does not always ſignify a *Jewiſh Synagogue*, but any *religious Aſſembly*; and thus it is uſed for a *Chriſtian Aſſembly* by the ſame Apoſtle (*James* ii. 2.) for the Word tranſlated there *Aſſembly*, is in the *Greek* a *Synagogue*; and the like is to be found, *Heb.* x. 25. But even granting that the forecited Place in the *Acts* meant literally a *Jewiſh Synagogue*, well might the *Apoſtle*, at the time he ſpoke theſe Words, ſay, *Moſes was read of old*, becauſe at that time it was above *ſix hundred Years* ſince the End of the *Babylonian Captivity*; after which

which it's allowed by all, that *Synagogues* began greatly to increaſe every where in *Judea*.

Such who affirm that there were no *Synagogues* before the *Babylonian Captivity*, ground their Opinion not only upon the Silence of the *Scriptures* concerning them before that time, but upon ſeveral Paſſages of *Scripture*, which prove there could be none in thoſe Days: For the main Service of the *Synagogue* was in *reading of the Law unto the People*; now where there was no *Book of the Law* to be read, certainly there could not be at that time any *Synagogue*. That the *Books of the Law* were very rare throughout all *Judea* before the *Babylonian Captivity*, many Texts in Scripture inform us. When *Jehoſhaphat* ſent Teachers through all *Judah* to inſtruct the People in the *Law of God*, they carried a *Book of the Law* with them (2 *Chron.* xvii. 9.) which they needed not have done, had there been *Copies of the Law* in thoſe *Cities* to which they went, and which certainly there would have been, had there been any *Synagogues* in them. When *Hilkiah* found the *Book of the Law* in the *Temple*, in the Reign of *Joſiah* (2 *Kings* xxii.) neither he nor the *King* needed to be ſo ſurpriz'd at what was read out of it, had Books of the *Law* been common in thoſe times; and therefore as theſe Paſſages prove the want of the *Law* through all *Judah* in thoſe Days, ſo doth it alſo the want of *Synagogues* in them: It's moſt likely therefore that *Ezra*'s reading to them the *Law* (*Nehem.* viii.) and the Neceſſity which they perceiv'd there was of having it oftner read among them, (the want of which led them into theſe Tranſgreſſions there complain'd of) was chiefly the Occaſion of erecting theſe *Synagogues* after the *Captivity*.

After *Ezra* therefore had ſet forth a correct Edition of the *Law*, of the *Prophets*, and of the other *ſacred Writings* extant in his time, his next Care was to appoint proper *Perſons*, *viz.* the moſt learned of the *Scribes* and *Levites*, to read and expound them to the People;

People; which at firſt no doubt they did in the ſame manner as he had done, I mean by gathering the People together in ſome *wide Street* or *open Place* of the *City*, that was the fitteſt and largeſt to receive them: But in the *wet* and *Winter* Seaſons of the Year the Inconveniency of this would ſoon be felt, ſo that in proceſs of time they erected *Houſes*, wherein to meet for this purpoſe, and this appears to be the *Riſe* of the *Jewiſh Synagogues*.

A *Synagogue* therefore may be defined, *A Congregation of the* Jews *of ſuch a certain Diſtrict, aſſembled together for* Prayer, *and for hearing the* Law read *and* expounded. Of theſe there were ſeveral in every *City*, and all over the *Country*. We read of *Synagogues* in *Galilee* (*Mat.* iv. 23.) *Synagogues* in *Damaſcus* (*Acts* ix. 2.) at *Salamis* (*Acts* xiii. 5.) and at *Antioch in Piſidia* (*Acts* xiii. 14.) So that the *Temple*, where only they could offer *Sacrifices*, was to them as a *Cathedral*, and the *Synagogues* as their *Pariſh Churches*: It's affirm'd that in *Jeruſalem* alone there were no leſs than 460 *Synagogues*: Of theſe ſome were appropriated for the uſe of ſuch Perſons of the *Jewiſh* Religion as were *Foreigners*; hence it is that we read of *the Synagogue of the Libertines and* Cyrenians, *and* Alexandrians, *and of them of* Cilicia *and* Aſia (*Acts* vi. 9.) which ſerv'd for ſuch of the Inhabitants of theſe Nations or Cities, as ſhould at any time be at *Jeruſalem*.

I have already obſerv'd that the *Synagogue Worſhip* conſiſted in *Prayers*, *Reading the Scriptures*, and *Expounding* them. Their Prayers at firſt were very few, but afterwards increas'd to a very large Bulk, which makes their *Synagogue-Service* very long and tedious. *Our Saviour* in his time found fault with their *Prayers* being too long (*Mat.* xxiii. 14.) and many Additions to their *Liturgy* ſince that time have made them more ſo now. Theſe Prayers were originally no more than *eighteen*, to which was added a *nineteenth* againſt *Chriſtians*

Chriſtians, who are therein call'd *Apoſtates* and *Hereticks*, a full Copy of which is given by Dr. *Prideaux* in his learned *Connexion*. Theſe are but *ſhort* and very *empty* and *jejune Forms*, ſo that the length of their Service did not conſiſt in theſe; for beſides them they had many other Prayers, ſome going before, others interſpers'd between them, and others following after them; theſe ſhort ones being only made uſe of in their ſeveral *Offices* as the *principal Part*, in like manner as the *Lord's Prayer* is in the Service of the *Church of England*.

The *Reading of the Scriptures* conſiſted of *three* Parts, *viz.* the *Schema*, the *Law*, and the *Prophets*. The *Schema* conſiſted of *three Portions* of *Scripture*, which ſerv'd only as an *Introduction* to the Reading the *Law* and the *Prophets*. The firſt began with *Deut.* vi. from the beginning of the 4th to the end of the 9th Verſe. The ſecond with *Deut.* xi. from the beginning of the 13th to the end of the 21ſt Verſe. And the third with *Numb.* xv. from the beginning of the 37th Verſe to the end of the Chapter. Theſe were accompanied with ſeveral Prayers and Benedictions both before and after them. The Law (which conſiſted of the *five Books of Moſes*) was divided into *fifty four Sections*, to anſwer ſo many Weeks in the Year, one of which being read every *Sabbath-day*, compleated the whole in the Space of a Year: If it happened that there were fewer Weeks according to their manner of Computation, ſuch who had the Direction of the *Synagogue-Service*, join'd two into one, to anſwer the purpoſe of having the whole read quite through within the Year. The Reading theſe Sections began not long after the Return of the *Jews* from the *Babylonian Captivity*, that is to ſay, in the days of *Ezra*, and is therefore ſaid to be done *of old time* (*Acts* xv. 21.)

Until the Perſecution under *Antiochus Epiphanes*, they read only the *Law* in their *Synagogues*; but he (as Hiſtorians

Hiſtorians relate) having forbid them to read it any more, in room of the *fifty four Sections* of the *Law* they ſubſtituted *fifty four Sections* out of the *Prophets*, the Reading of which they ever after continued: So that when the *Reading of the Law* was reſtor'd by the *Maccabees*, the *firſt Section* out of the *Law*, which fell in Courſe to be read that *Sabbath*, ſerved for the *firſt Leſſon*, and the *Section* out of the *Prophets* for the *ſecond*; and ſo it was practiſed in the time of the *Apoſtles*; and therefore when St. *Paul* entred into the *Synagogue* at *Antioch* in *Piſidia*, it's ſaid (*Acts* xiii. 15.) that *he ſtood up to preach after the Reading of the Law and the Prophets*, that is, after reading the *firſt Leſſon* out of the *Law*, and the *ſecond* out of the *Prophets*: And in that very Sermon which he preach'd he tells them (*ver.* 27.) that the *Prophets* were read at *Jeruſalem* every *Sabbath-day*, that is, in theſe *Leſſons* which were taken out of the *Prophets*.

The Expoſition of the *Law* and the *Prophets* went along with the Reading of them. For after the *Babylonian Captivity*, when the *Hebrew Language* had ceas'd to be the *Mother Tongue* of the *Jews*, and the *Chaldee* uſed inſtead of it, a Paragraph out of the *Hebrew* was firſt read by one, and then another interpreted it in the *Chaldee* which was better underſtood; and this perhaps was one Reaſon why the *Scriptures* came to be divided into *Chapters* and *Verſes* (not being originally ſo) *viz.* That the *Reader* in their *Synagogues* might certainly know how much he was to read, and the *Interpreter* how much he was to *interpret*, at every Interval, according to the *Diviſions* of the ſeveral *Sections*.

After the *Reading* and *Expounding* was over, any Perſon of Learning and Knowledge in the *Scriptures* was allowed to addreſs himſelf to the People, upon what *divine* or *moral* Subject he thought proper: Thus *Chriſt* taught the *Jews* in their *Synagogues* both ways, that is by *Reading* and *Expounding*, and by *Preaching*; for

for when he came to *Nazareth* his own City he was call'd upon, as a Member of that *Synagogue*, to read that *Section* of the *Prophets* which fell to be read that day; and when he had ſtood up and read it, he ſat down and explained it, as was the Uſage of the *Jews* in both theſe Caſes (*Luke* iv. 16, 17, *&c.*) In other *Synagogues*, where he was not a Member, he taught them in *Sermons* after the Reading of the *Law* and the *Prophets* was over; for the Privilege of being allowed to addreſs the People, was a Compliment uſually paid to Strangers, as we ſee in the forecited Caſe of St. *Paul* (*Acts* xiii. 15.)

From what has been ſaid it appears, that the Miniſtration of the *Synagogue-Service* was not confin'd to the *Sacerdotal Order*. The *Prieſts* were conſecrated only to the *Service of the Temple*, which was widely different from this, as conſiſting chiefly in the offering up of *Sacrifices* and *Oblations*; but to this of the *Synogague* any one that by *Learning* was qualified for it, was admitted, tho' generally the *Scribes* us'd to officiate in theſe *Synagogues*, as the *Prieſts* did in the *Temple*. Theſe affected to appear conſiderable, and were remarkably ambitious of ſitting in the *chief Seats* there, for which *our Lord* rebukes them (*Mark* xii. 39.)

For the Preſervation however of good Order, there were in every *Synagogue* ſome fix'd Officers, whoſe Buſineſs it was to take care that all religious Duties were decently perform'd therein. The firſt of this kind were theſe call'd in the *New Teſtament*, the *Rulers of the Synagogues* (*Mark* v. 22. *Luke* xiii. 4.) There was ſometimes *one*, ſometimes more in that Office, according as the *Synagogue* was more or leſs numerous, and therefore they are mentioned in *Scripture*, ſometimes in the *ſingular*, ſometimes in the *plural Number*, in reſpect of the ſame *Synagogue*. Their Buſineſs was to govern all the Affairs of it, and direct all the Duties therein to be perform'd. Next to them

them (and perhaps one of them) was the *Miniſter of the Synagogue* (*Luke* iv. 20.) He it was who offered up the publick Prayers to *God* for the *whole Congregation*; and becauſe he was as it were their *Repreſentative* or *Meſſenger*, that ſpake to *God* for them, therefore he is call'd by a Name in the *Hebrew Tongue*, ſaid to ſignify the *Angel of the Church*: And hence it is that the *Biſhops* of the *ſeven Churches* of *Aſia*, are in the *Revelations* call'd (by a borrowed Name from the *Synagogue*) the *Angels* of theſe *Churches*. Under theſe were the *Deacons* and other inferior Officers, who had the Charge of the things pertaining to the *Synagogue*, ſuch as the Holy *Scriptures*, their Liturgies, Utenſils, *&c.*

Their *Synagogue-days* were the *Sabbath*, and the *ſecond* and *fifth* Days of each Week, anſwerable to our *Saturday*, *Monday* and *Thurſday*, beſides their *Holy Days*. And their *Synagogue Hours* on which Divine Service was perform'd, was thrice on each of theſe Days, *viz.* in the Morning, Afternoon, and at Night. For they held it as a conſtant Rule, that all were to pray unto *God* three times every Day after the Example of *David*, (*Pſal.* liv. vi.) and of *Daniel* (*Dan.* vi. 10.) ſo that they reckon'd themſelves ſtrictly bound to perform this, ſomewhere every Day, as well as on the *Synagogue-days*. If at home, they pray'd there; and thus we are told that *Cornelius* was praying in his own Houſe at the *ninth Hour* of the Day, (that is at the time of the *Evening Sacrifice*) when the *Angel* appear'd unto him (*Acts* x. 30.) And in like manner *Peter* prayed about the *ſixth Hour*, when he had the Viſion of the *great Sheet* (*Acts* x. 9.) But if they were abroad, tho' in the *Market-place* or in the *Street*, at the uſual *Hour of Prayer*, they made no difficulty of doing it there; and for this our *Saviour* reprov'd them, *That they loved to pray ſtanding in the Corners of the Streets*, (*Matth.* vi. 5.) thereby affecting to be ſeen of Men; but generally ſuch whoſe Leiſure

Leiſure could allow them, went to the *Synagogue* on the uſual Days of Worſhip. In theſe *Synagogues* the Women (as was hinted formerly) ſat in a ſeparate Place from the Men, inclos'd with *Lattices*, ſo as they may ſee and hear but not be ſeen, which ſtill obtains among them at this Day.

Thoſe who had been guilty of any *notorious Crime*, or were otherwiſe thought *unworthy*, were *caſt out* of theſe *Synagogues*, that is, excommunicated, and excluded from partaking with the reſt in the *publick Prayers* and *religious Offices* there perform'd; ſo that they were look'd upon as meer *Heathens*, and ſhut out from all Benefit of the *Jewiſh Religion*, which Excluſion was eſteem'd *ſcandalous*. We are told that the *Jews* came to a Reſolution, that *whoever confeſs'd that Jeſus was the Chriſt, he ſhould be put out of the Synagogue* (*John* ix. 22.) And therefore when the *blind Man* who had been reſtor'd to Sight, perſiſted in confeſſing that he believed the Perſon who had been able to work ſuch a Miracle could not have done it, if *he were not of God, they caſt him out*, (ver. 33, 34.)

Their *Schools* were different from their *Synagogues*; for we find that St. *Paul* having diſputed for the Space of *three Months* in their *Synagogues*, and becauſe many believed not, but ſpake evil of that way, he departed from them and ſeparated his *Diſciples*, diſputing daily in the *School* of one *Tyrannus* (*Acts* xix. 8, 9, 10.)

CHAP. IV.

Of the Perſons concern'd in religous Worſhip.

WHEREVER there has been any Senſe of *Religion*, there were always *peculiar Perſons* ſet apart, whoſe Office it was to direct and govern the Affairs of it. In the moſt early times the *Prieſthood* was veſted in the *heads of Families*, upon whoſe Deceaſe it was conveyed and appropriated to the *Firſt-born* in every Family, who upon the Death of the Father ſucceeded and officiated in his room in their reſpective Families: To them it belong'd to *bleſs the Family*, to *offer Sacrifices*, to *interceed for them in Prayer*, and to *miniſter* in other ſolemn *Acts of Religion*. In the very firſt *Beginning of Time* when there was no other Family in Being, but that of *Adam*'s, his *two Sons* are ſaid to have brought their *Sacrifices* (*Gen.* iv. 3, 4.) which perhaps was to *Adam* himſelf, who as *Prieſt* might offer them to *God* in their Name. So alſo did *Noah* for his Family (*Gen.* viii. 20.) and *Job* (*Chap.* i. 5.) But when the *Sacrifice* was for *ſeveral Families*, the *chief* Perſons of theſe Families executed the *prieſtly Office*, as *Moſes* (*Exod.* xxiv. 6.) and poſſibly the *Prieſts* mentioned in *Exod.* xix. 22. when *Aaron* and his Sons were not as yet conſecrated, were the chief Perſons in the ſeveral *Tribes*. By this means it came to paſs, when by reaſon of the great Increaſe of Families theſe *Fathers* and *Heads* of *Families* came to be *Princes*, the *Prieſthood* became an Appendage of Royalty; thus *Melchiſedek* was both *King of Salem*, and *Prieſt* of the *moſt high God*; and it's not improbable that from this Right ſo conveyed to, and aſſum'd by *ſovereign Authority* in early Times, *Sam.*

and

and *David* might think themſelves ſufficiently entitled to claim the ſame Privilege in After-ages.

This appears to be the State of the *Prieſthood* in the firſt Ages of the World, and thus it continued in the *Hebrew Republick*, till *God* was pleas'd to ſettle the *Prieſthood* in the *Tribe of Levi* and *Family of Aaron*; for at the ſame time that *God* inſtituted *Offerings* and *Sacrifices*, and the other poſitive Parts of his Worſhip, he alſo ſet apart a *peculiar Order of Men* to be the Adminiſtrators of them; ſo that the *Perſons* who were to *miniſter*, were equally of *divine Inſtitution* with the *Miniſtrations* themſelves. The Appointment of the *Tribe of Levi* (in whom *Moſes* by *divine Command* eſtabliſh'd a *regular Miniſtry*) was by way of *Exchange*, in lieu of the *Firſt-born* in every Family throughout all the *Tribes*, whom *God* had appointed to be conſecrated to himſelf, on account of their being preſerv'd from the hand of the *deſtroying Angel*, at the time when he brought them out of the *Land of Egypt* (*Exod.* xiii. 2.) But as this Separation of the *Firſt-born* might have proved upon many Occaſions inconvenient, *God* was therefore pleas'd to diſpenſe with them as to that Obligation, and to accept of the *whole Tribe of Levi* in their ſtead (*Numb.* iii. 11.)

This diſtinguiſhing Mark of Favour put upon the *Tribe of Levi* was partly on account of their *holy Zeal* and *Reſentment* againſt ſuch as were concern'd in the *molten Calf* (*Exod.* xxxii. 26—29.) and partly out of reſpect to *Moſes*, whom *God* thought fit ſo ſignally to employ in the Deliverance of his People, he being of this *Tribe*. For *Levi* (who was one of the *twelve Sons* of *Jacob*) had *three Sons*, viz. *Gerſhon*, *Kohath* and *Merari*, and *Kohath* the ſecond Son had *Amram*, the Father of *Aaron* and *Moſes:* And to the end that this *Tribe* might be entirely diſengag'd from all other Cares, and abſolutely devoted to the Service of the *Altar*, they had no *Inheritance* in the *Land*

of *Canaan*, but were otherwiſe ſufficiently provided for, having a ſettled Revenue eſtabliſh'd upon them, and brought to their Hands without any Expence or Toil on their part, as ſhall afterwards be taken notice of.

From hence it's plain, that after this Appointment of the Tribe of *Levi* to miniſter in *holy things*, it was no longer lawful for any other to invade that *ſacred Office*; nay *God* was more than ordinary jealous of this Honour, and vindicated it even at the Expenſe of ſeveral Miracles. *Saul* for offering Sacrifices (tho' he thought himſelf under a neceſſity of doing ſo) loſt his Kingdom (1 *Sam.* xiii.) and King *Uzziah* attempting to *burn Incenſe before the Lord*, was judicially ſmitten with *Leproſy*, and ſo excluded for ever after, not only from all *ſacred* but even *civil Society* (2 *Chron.* xxvi. 16, *&c.*) a plain Argument that the *ſacerdotal* is not included in the *regal Office*, nor deriv'd from thence, but that on the contrary it is of a diſtinct Nature and Inſtitution.

It's true we have ſeveral Inſtances in *Scripture* of *Sacrifices* offered to *God* by others, who were not of the Tribe of *Levi* and Family of *Aaron*, and which appear to have been accepted of by *God*, ſuch as *Samuel* (1 *Sam.* vii. 10. and xvi. 1.) *Elijah* (1 *Kings* xviii.) and *David* is ſaid to have ſacrificed at the Ceremony of bringing the *Ark* to *Jeruſalem* (2 *Sam.* vi. 13.) and at the *Floor* of *Araunah* (2 *Sam.* xxiv. 25.) *Solomon* alſo is ſaid to have gone up to the *braſen Altar* that was at *Gibeon*, and there to have offered *Sacrifices* (2 *Chron.* i. 5.) But as to *Samuel* and *Elijah* they were *Prophets*, and ſuch we know had the ſpecial Privilege of frequent *Revelations* from *God*, ſo that it's more than probable they had ſpecial Orders and an expreſs Warrant from *God* for this purpoſe upon theſe extraordinary Occaſions. And as for what is ſaid to be done by *David* and *Solomon*, it does not appear quite ſo clear, that theſe *Sacrifices* were offered

ed by their *immediate Hands* without the Interpoſition of the *Prieſts*; for very often the *Scripture* affirms that to be done by a Man's ſelf which is only done by his Orders: But allowing that *David* offered his Sacrifices by his own Hands, it is not to be wondred if *God* ſhould upon ſome *extraordinary Occaſions* diſpenſe with his *Law*, and allow to the *Ruler of his People* a Privilege, which at other times belong'd only to the *ſacerdotal Function*, and God's Approbation of theſe Sacrifices ſufficiently juſtifies that ſuch an Indulgence was given.

Now tho' the *whole Tribe of Levi* was ſet apart to the *ſacred Miniſtry*, yet they were not all appointed in the ſame manner; for of the *three Sons of Levi* already mentioned, the *Lord* choſe the *Family of Kohath*, and out of it the Family of *Aaron* only, to exerciſe the Functions of the *Prieſthood*. All the reſt of the Family of *Kohath*, even the Children of *Moſes* and their Deſcendants, and all the other Families that proceeded from the two other Sons of *Levi*, *viz. Gerſhon* and *Merari*, remain'd of the Order of meer *Levites*; ſo that all the *Prieſts* (that is ſuch as deſcended from *Aaron* and his Family) were indeed *Levites*, as being deſcended of *Levi*, and belonging to that *Tribe*; but all the *Levites* were not *Prieſts*. And as the *Firſt-born* in the Family of every Tribe was a *Prieſt* before the *Levitical Inſtitution*, ſo by that the *Firſt-born* in *Aaron*'s Family lineally deſcended was the *High-Prieſt* by Succeſſion, and all the reſt of *Aaron*'s Poſterity were *Prieſts* of the *ſecond Order*; which Diſtinction we find frequently mentioned in many Places of *Scripture*, particularly in 2 *Kings* xxiii. 4. *Nehem.* iii. 1. And tho' the *Laws* and Directions relating to both, were nominally given by *God* to *Aaron* and his Sons, yet we muſt look upon them as appertaining to all the *High-Prieſts* and *inferior Prieſts* in ſucceeding times.

From what has been ſaid the Reader will eaſily perceive, that there were *three* Ranks or Degrees of *Miniſters* in the *Jewiſh* Church, *viz. High-Prieſt*, *Prieſts*, and *Levites*, beſides *inferior Officers* belonging to the *Temple*; of which in their due Order.

SECTION I.

Of the High-Priest.

WHEN *God* had delivered the *Law* from *Mount Sinai*, and given Directions about the *Tabernacle* and all its Appurtenances, he then ſays to *Moſes* (who himſelf had his Commiſſion immediately from *God*) *Take unto thee* Aaron *thy Brother, and his Sons with him from among the Children of* Iſrael, *that he may miniſter to me in the Prieſts Office, even* Aaron, Nadab *and* Abihu, Eleazar *and* Ithamar Aaron's *Sons* (*Exod.* xxviii. 1.) Of theſe *Aaron* was the *Chief* or *High-Prieſt*, and his Sons in a ſubordinate Degree, only *Prieſts*. The Rites of their Admiſſion, and Ceremonies of Conſecration were exceeding ſolemn and magnificent; and as ſome of theſe were peculiar to the *High-Prieſt* only, others in common to the *High-Prieſt* and the other *Prieſts*, I ſhall therefore take notice of the Difference as I go along.

This Ceremony of *Conſecration* conſiſted in *Waſhing*, *Robing* with the *Pontifical Veſtments*, *Anointing*, and at laſt was completed by certain *Sacrifices*. The *Waſhing* was to be at the Door of the *Tabernacle* (*Exod.* xxix. 4.) and becauſe he was look'd upon as wholly unclean and unhallowed, it was probably of the *whole Body*, tho' that is not expreſt. At any time afterwards when he went into the *Tabernacle* or *Temple* to miniſter, he had no occaſion to waſh any more than his Hands and Feet: This Ceremony was us'd both to the *High-Prieſt* and the *inferior Prieſts*.

In

In the next place the *High-Prieſt* was to be clothed with the *ſacred Veſtments* (*Exod.* xxix. 5, 6.) Theſe were very rich and magnificent, in order to make the Perſon and his Office the more venerable in the ſight of the People, and to ſtrike Men with an awful Senſe of the *Divine Majeſty*, whoſe Miniſters they ſaw appear in ſuch Grandeur. Some of theſe *Veſtments* were peculiar to the *High-Prieſts*, others of them were common alſo to the *inferior Prieſts*, of which notice ſhall be taken afterwards, but both of them were clothed in their proper Veſtments at their *Conſecration*.

The *High-Prieſt* being thus arrayed in his *ſacred Habilements*, the next Ceremony was his *Anointing* by pouring the *Oil* on his *Head* (*Exod.* xxix. 7.) a Ceremony peculiar to the *High-Prieſt* alone. This was done by *Moſes* to *Aaron* (*Levit.* viii. 12.) of whom it's ſaid, that *it ran down upon his Beard, and to the Skirts of his Garments* (*Pſal.* cxxxiii. 2.)

The laſt Rite which was uſed in the *Conſecration* both of the *High-Prieſt* and the other *Prieſts*, was the offering up of *ſolemn Sacrifices*, *viz.* a *Bullock* for a *Sin-offering*, a *Ram* for a *Burnt-offering*, and another *Ram* for a *Peace-offering*, call'd a *Conſecration-offering* (*Exod.* xxix. 10--- 29.) With the Blood of this laſt both the *High-Prieſt* and *inferior Prieſts* were to be ſprinkled, and firſt upon the tip of their Ears, to ſignify that they ſhould diligently attend to the *divine Preſcriptions*; and next upon the *Thumb* of their *right Hand*, and the great *Toe* of their *right Foot*, to denote their ready and exact Obedience in the performance of their Duty. Some of this *Blood* alſo was mix'd with the *holy anointing Oil*, and ſprinkled upon their Garments (*ver.* 20, 21.) Theſe *Rites* of *Conſecration* were to be repeated every Day for *ſeven Days* ſucceſſively (*Exod.* xxix. 35, 36, 37.) and then, and not before, were they ſet apart to miniſter in *holy things*.

As to the Veſtments of the *High-Prieſt*, they were in general to be rich and ornamental, partly (as was already obſerved) to create a greater Reſpect for his Perſon and Office, partly to ſhadow out, as far as human Skill could reach, the *Glory of Chriſt*, and to be a faint Glimmering, and as it were the *morning Dawn* of our *glorious High-Prieſt* to come; for it is expreſly ſaid they were made *for Glory and for Beauty* (*Exod.* xxviii. 2.) whereby he did more fitly typify him, who is call'd *the Glory of his People Iſrael* (*Luke* ii. 32.) By the Magnificence alſo and Splendor of his outward Dreſs, is ſignified the Richneſs of *inward Grace* and Purity of Soul, with which the Members of *Chriſt's Church* ſhould be clothed, in order to qualify themſelves for appearing in his Courts. And thus the *Pſalmiſt* (typifying the Purity and Elegance of Manners, in which the *Church* ought always to be adorned with, in order to appear agreeable in the ſight of *God*) introduces her under the Character of a *beautiful Princeſs* richly and magnificently dreſs'd, *The King's Daughter*, ſays he, *is all glorious within, her Clothing is of wrought Gold, ſhe ſhall be brought to the King in Raiment of Needle-work* (*Pſal.* xlv. 13, 14.)

As for the particular Veſtments themſelves, in which the *High-Prieſt* was clothed at his *Conſecration*, and which he wore on the ſolemn Day of *Expiation*, tho' there is nothing very material depends upon knowing them, yet as they were all extremely curious and remarkable for their Singularity, and ſome Parts of them had a *moral* and *myſtical* meaning, and pointed out the different Offices of *Chriſt*, a ſhort Deſcription of them, I hope, will not be unacceptable, being particularly mention'd in *Exod.* xxviii. and xxxix. Some of theſe being peculiar to the *High-Prieſt*, others of them being alſo us'd by the *inferior Prieſts* in their ordinary Miniſtrations, the Diſtinction ſhall be pointed out as I go along.

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The *High-Prieſt* at his *Conſecration* and his *ſolemn Miniſtrations* in the *Sanctuary*, wore the following *Veſtments* upon his Body: Firſt, A pair of *Linen Breeches* or *Drawers* to cover his Nakedneſs (*Exod.* xxviii. 42.) for tho' he had other things over his Body (as ſhall preſently be obſerved) yet theſe being looſe and wide below, when they ſtood upright on the *Altar*, which was high, or when they ſtooped down to any Work or Service, by ſome Accident or other thoſe Parts might have been ſeen, which ought to be ſecret. It was the Cuſtom of theſe *hot Eaſtern Countries* for the Men to wear long Garments without *Breeches*; whence we read that *David* was uncovered in thoſe Parts when he *danced before the Ark* (2 *Sam.* vi. 20.) Now it was to prevent this Indecency, that the *Prieſts* were appointed to wear theſe *Drawers*; ſo that this was a Veſtment *common* to all the *Prieſts* of what degree ſoever.

Secondly, There was a *Coat* of fine *embroidered Linen* which he wore next to his Skin (*Exod.* xxviii. 4, 39.) The Form of it was not much unlike one of our *Shirts*, with *Sleeves* coming down to the Wriſt, but made pretty cloſe to the Body, and ſo long as to reach down to the *Heels*. Such a Coat had every one of the *Prieſts* in the Service, without any difference. Theſe being the only Veſtments which the *inferior Prieſts* wore upon their Body during their *Miniſtrations*, it's ſuppos'd that this *Linen Coat* was bound cloſe to their Body by a Girdle, tho' no particular Deſcription is given of it, but ſuch were ordered to be made, as appears from *Exod.* xxviii. 40. For the *fine Girdle* ſpoke of in the preceeding Verſe, is what went round the other Veſtments wore by the *High-Prieſts* only, as ſhall preſently be mentioned.

Thirdly, Over theſe Veſtments was a *Robe of Blue*, call'd the *Coat of Ephod* (*Exod.* xxviii. 31.) becauſe it was immediately below the *Ephod*; it had no *Sleeves* as the former *Coat* had, but was made of *two* main Pieces,

Pieces, the one whereof hung before, and the other behind, having a large Round open in the top, by which it was put over his Head, as a *Surplice* is put on. From the *Collar* downwards theſe *two Pieces* were parted, and his Arms came out between them; it reach'd no further than to the middle of his Leg. The Skirts of this Robe were adorn'd with little *golden Bells* and *Pomegranates* of different Colours rang'd alternately at equal diſtances, *ver.* 33, 34. The uſe of theſe is ſaid to be, *That his Sound may be heard when he goeth into the holy Place before the Lord, and when he cometh out, that he die not* (*ver.* 35.) For by theſe there was not only a *publick Notification* to the People that he was paſſing by, to the end all might pay him due Reſpect; but the *High-Prieſt* did by this teſtify his Regard to the *divine Preſence* reſiding in the *Holy of Holies*, and by the Sound of theſe *Bells* deſire as it were Permiſſion to enter, and thereby prevent his being puniſh'd with Death for his *bold Intruſion.*

Fourthly, There was the *Ephod* which was a ſhort Garment, coming down only to the Breaſt before, but longer behind, without *Sleeves*, but moſt artificially wrought with *Gold*, *Purple*, and *embroidered Work* in divers Figures and Colours, and thereby made very beautiful and glorious (*Exod* xxviii. 6.) It was remarkable for theſe following Things; Firſt, On the Shoulders of it were ſet *two great Onyx-Stones, whereon were engraven the Names of the Children of Iſrael* (*Exod.* xxviii. 9 — 13.) that is, of the *twelve Tribes*, *ſix* on *one Stone*, and *ſix* on *another*. Secondly, On the Forepart of this Garment was faſtened a *four ſquare piece of Cloth doubled*, the Breadth and Length of a *Span*, embroidered with *Gold*, and adorn'd with *twelve precious Stones* (*Exod.* xxviii. 15—22.) There were *four Rows* of them, being *three Stones* in each *Row*, and the Name of *one* of the *twelve Tribes of Iſrael* was engrav'd in each of the *twelve Stones* (*ver.* 29.) It was fix'd by *Chains of Gold* to the *Onyx-Stones* above on the *Shoulder*,

Shoulder, and to the *Girdle of the Ephod* by blue Laces below, ſo that it could not be well parted from the *Ephod*. In that part of it which was doubled, it's ſuppos'd that the *Urim* and *Thummim* was placed (*ver.* 30.) by which the *High-prieſt* conſulted *God*, and by means of which Reſponſes were given; and for this reaſon I preſume it was call'd the *Breaſt-plate of Judgment*. What this *Urim* and *Thummim* was ſhall be particularly taken notice of after the Deſcription of the Veſtments. Thirdly, This *Ephod* was remarkable for the *Girdle* or *Belt* with which it was ſurrounded (*Exod.* xxviii. 39.) This *Pontifical Saſh* was uſeful to tye the Garments of the *High-Prieſt* cloſe together, that they might be no impediment to him in his publick Service.

From this Deſcription of the *Ephod* which the *High-Prieſt* wore, it appears that it was a very *rich Habit*: But there were other ſorts of *Ephods* which *Laymen*, it ſeems, upon other Occaſions were wont to wear, as we find in the inſtance of *David* (2 *Sam.* vi. 14.) which was not a *ſacred* but a *honorary Garment*; and ſuch as the *High-Prieſt* might order *Samuel* to wear, to diſtinguiſh him from ſome other inferior Officers belonging to the *Tabernacle* (1 *Sam.* ii. 18.) for an *Ephod* in general ſignifies any *Covering*, but the *Prieſtly Ephod* was the diſtinguiſhing *Livery of God*. We read alſo of *Gideon's Ephod* (*Judg.* viii. 27.) but that appears to be only a *rich Monument of Gold* erected by him in memory of the Victory obtain'd by *Iſrael* over *Midian* through his means, which *Conquerors* were wont to erect. Some indeed will have it that this was an *Idol* made by *Gideon*, becauſe of the Expreſſion in the laſt-cited Text, *That all* Iſrael *went thither a whoring after it, which thing became a ſnare unto* Gideon *and to his Houſe*: For we can hardly ſuppoſe that a Man familiar with *God*, and choſen by him as *Gideon* was, and eſpecially after ſo ſignal a Victory gain'd by the immediate Aſſiſtance and Direction of *God*,

God, ſhould turn *Idolater*; tho', as the *Iſraelites* were at that time ſtrangely prone to *Idolatry*, poſſibly they might pervert it to this Uſe, in the Puniſhment whereof *Gideon* perhaps was too remiſs, and on this or ſome other ſuch Account his Family might ſuffer.

A fifth Attire which the *High-Prieſt* wore at his ſolemn Miniſtrations, was the *Mitre of fine Linen* (*Exod.* xxviii. 39.) This was wrapt up in ſeveral folds, and worn about his Head after the manner of a *Turkiſh Turban*, only it wanted a Crown, being open on the Top, and ſitting on his Brows in the manner of a *Garland*. The *inferior Prieſts* wore alſo *Bonnets* on their Heads (*ver.* 40.) but they were not ſo coſtly as that of the *High-Prieſt*. That which chiefly diſtinguiſh'd the *Mitre of the High-Prieſt* was a *Plate of Gold*, which hung down from it upon his Forehead, upon which theſe Words were engraven, HOLINESS TO THE LORD (*Exod.* xxviii. 36, 37, 38.) This is call'd the *Plate of the Holy Crown* (*Exod.* xxxix. 30.)

In this gay Attire the *Jewiſh Pontiff* did appear at his *Conſecration*, as often as he *officiated*, and upon all great and ſolemn *holy Days*. The *Plate* or *holy Crown* ſeems to typify the *Kingly Office of Chriſt*. The *Breaſtplate* on which the Names of the *twelve Tribes* were engraven, ſignifies *Chriſt's Prieſtly Office*, preſenting unto *God* the *whole Church*, for which he maketh *Interceſſion*, and the *Urim* and *Thummim* his *Prophetical Office*, teaching and directing his People as an *Oracle of Wiſdom*. What the Habit of the *High-Prieſt*, and of the other *Prieſts* was at other times, when they were not employed in any *ſacred Service*, and whether they wore the ordinary Apparel of the Country in common with other Men, or any *diſtinguiſhing Garb* from others, is uncertain.

It muſt be obſerv'd here what the *Jewiſh Writers* univerſally affirm, that neither the *High-Prieſt* nor any of a *lower Order* wore any thing upon their *Hands* or their *Feet* in the time of *Divine Service*, but ſtood *bare-*

footed

footed were it never ſo *cold*, which no doubt was very pernicious to the Health of many of them. It is not indeed any where commanded, that the *Prieſts* ſhould officiate *barefooted*, but among the *Garments* aſſign'd for the *Prieſts* (*Exod* xxviii.) *Shoes* not being named, the *Jews* ſuppoſe therefore that they were forbid; and the Text ſaying (*ver.* 4.) *theſe are the Garments which they ſhall make*, this (ſay they) excludes all that are not named. *Moſes* alſo being commanded at the *Burning-Buſh* to put off his *Shoes*, for that the *Ground on which he ſtood was holy* (*Exod.* iii. 5.) and *Joſhua* upon a like occaſion, this they make a further Argument for it, by drawing a Parallel from thence to the *Temple*, which the *extraordinary Preſence* of *God*, reſiding over the *Mercy-ſeat*, does in like manner ſanctify.

The *High-Prieſt* was the great and ſupreme *Eccleſiaſtical Miniſter* among the *Jews*, being the *Metropolitan* of the *Jewiſh Church*, and the *Preſident* of the *Great Council* or *Sanhedrim*. His Office indeed was in common with that of the *Prieſts*, to pray for, inſtruct and bleſs the People; but his *peculiar Province* was to preſide over the *Prieſts* and other *inferior Officers* of the *Church*, by taking care that they diſcharg'd their Functions aright: And whereas they adminiſtred daily, he was oblig'd to officiate only upon the *great Day of Expiation*, on which he entred into the *Holy of Holies*; for he alone could offer up the *Sacrifice*, and *burn the Incenſe* preſcrib'd on that Occaſion, both for his own Sins, and thoſe of the People; ſo that he was a *Mediator* between *God* and them, to make Atonement for the *Sins* of the *whole Nation*, wherein he was an eminent *Type of Chriſt*. But the greateſt Privilege of the *High-Prieſt* was, that *God* had appropriated to his Perſon the *Oracle of Truth*, ſo that when he was habited in the proper Ornaments of his Dignity, and with the *Urim* and *Thummim*, he was allowed to conſult *God* in difficult Caſes that concern'd the

the *Jewiſh Republick*, and receiv'd clear and diſtinct Anſwers from *God*, concerning ſecret and future Things, not *enigmatical* or *ambiguous Anſwers*, like the *Oracles of the Heathen*, but ſuch as never fell ſhort of *Perfection*, either in the Fulneſs of the Anſwer, or in the Certainty of the Truth of it.

Many and various are the Opinions of the Learned what we are to underſtand by the *Urim* and *Thummim*, which *Moſes* takes notice of, as ſomething belonging to the Attire of the *High-Prieſt*. As for the *Words* themſelves, all the Tranſlations of them mentioned by *Interpreters* do in the main amount to the ſame Purport, the one ſignifying *Knowledge*, and the other *Righteouſneſs*, or as ſome render them *Learning* and *Truth*, or as others *Light* and *Perfection*; but they do not ſo well agree about what the Thing it ſelf was. The *Jewiſh Doctors* are generally of Opinion, that the *Urim* and *Thummim* were nothing elſe but the *precious Stones* which were ſet in the *Breaſt-Plate*, which by the ſhining or protuberance of the Letters, in the Names of the *Twelve Tribes* engraven upon the *Twelve Stones*, the *High-Prieſt*, when he came to conſult *God*, could clearly read the Anſwer. But if what is obſerv'd by the Learned in the *Hebrew Language* be true, that all the Letters in the *Hebrew Alphabet* are not to be found in the Names of the *Twelve Tribes* engraven there, then this could not poſſibly anſwer the Caſe; nor is it ſufficient to ſay, that the *High-Prieſt* could by the Spirit of Propheſy ſpell out the *Divine Oracle* without the Aſſiſtance of all the Letters in the *Alphabet*, for this vacates all the Neceſſity of the *Urim* and *Thummim*, becauſe a *Prophetick Spirit* could teach him what he deſir'd to know without any further Aſſiſtance: But it's plain that this was ſomething ſuperadded to the *Breaſt-Plate* after the *Twelve Stones* were ſet therein, and which was put into the *Breaſt-Plate* by *Moſes* himſelf; for at the Conſecration of *Aaron*, after *Moſes* had put on *Aaron's*

ron's *Robes*, it's ſaid that *he put the Breaſt-plate upon him, and alſo that he put in the Breaſt-plate the Urim and Thummim* (*Levit.* viii. 8.) Whereas the Stones were ordered to be done, and were ſet by skilful Workmen; and the *Breaſt-plate* appears to be doubled on purpoſe to receive the *Urim* and *Thummim* betwixt the Foldings.

Others again (particularly the learn'd Dr. *Mede*) think that the *Urim* and *Thummim* were two different *Oracles*, becauſe there are ſeveral Paſſages in Scripture where the one is mentioned without the other, ſuch as *Numb.* xxvii. 21. 1 *Sam.* xxviii. 6. And from what is contained in theſe Paſſages they infer, that the *Urim* related only to the Will of *God* concerning *publick Affairs* in *difficult Caſes*, and that the *Thummim* was the *Oracle*, which ſignified whether *God* accepted of the *Sacrifices* offered upon certain Occaſions, and that it was from thence call'd *Righteouſneſs*, *Truth* or *Perfection*, becauſe they thereby were made *righteous* and *perfect* in the ſight of *God*. Others again ſay, that it was no *Corporeal* thing at all, but only a certain *Virtue* which *God* was pleas'd to give the *Breaſt-plate* at its *Conſecration*, of obtaining an *oraculous Anſwer* from him, when conſulted by the *High-Prieſt*; but tho' this may be in part true, yet to me it's evident from what is already mentioned, that there was really ſomething ſuperadded to the *Breaſt-plate* by *Moſes*, after the *Breaſt-plate* was put upon *Aaron*; for the words in *Levit.* viii. 8. clearly point out a Diſtinction betwixt the *Breaſt-plate* and that which was put into it, which muſt neceſſarily have been ſomething *Corporeal*, for without ſuppoſing of this the Words could have no meaning.

But as *God* has not thought fit to explain the meaning of theſe Words (*Urim* and *Thummim*) in any part of the *holy Scriptures*, our ſafeſt way is to conclude that he intended it ſhould be conceal'd from us; tho' without Preſumption we may believe, that there

there was really ſomething of a *myſterious Nature* hid and clos'd up in the doubling of the *Breaſt-plate* which *Moſes* only knew of, and which none elſe was to pry into, and that this gave a *Divine Power* to the *Breaſt-plate* and to the *Prieſt* who had this Ornament upon him, of obtaining an *oraculous Anſwer* from *God*, when the *High-Prieſt* conſulted him upon extraordinary Emergencies.

It was not upon any *private Affairs*, or for any *private Perſon*, that the *High-Prieſt* was allowed to addreſs *God* in this manner, but only for the *King*, the *General of the Army*, or ſome other *publick Governor* in *Iſrael*, in Matters that related to the *publick Intereſt* of the Nation, whether in *Church* or *State*: So that when any ſuch Occaſions happened, the *High-Prieſt* put on his *Pontifical Robes*, having the *Breaſt-plate* over them, in which the *Urim* and *Thummim* were, and then he preſented himſelf before *God* to ask Counſel, not within the *Veil* of the *Holy of Holies* (for thither he never entred but once a Year) but without the *Veil* in the *Holy Place*, ſtanding with his Face directed to the *Ark* or *Mercy-Seat*, and there propounded the Matter to *God*, (*Exod.* xxv. 22. *Numb.* vii. 89.)

It ſeems moſt congruous to believe, that the *Anſwer* was given by an *audible Voice* from the *Mercy-Seat*, which was within, behind the *Veil*; for in the two laſt-cited Texts there is mention made of *communing with Moſes*, and of the *Voice of one ſpeaking to him from off the Mercy-Seat*; ſo that if an Anſwer was given verbally to *Moſes* when he conſulted *God*, without this *Urim* and *Thummim*, we may conclude that it was done in like manner to the *High-Prieſt* when employed for the ſame purpoſe. And in all the Inſtances we have in *Scripture* of *God's* being conſulted this way (as *Judg.* i. 1, 2. & xx. 18, 23, 28. 1 *Sam.* x. 22. & xxiii. 2, 4, 11, 12. 2 *Sam.* ii. 1. & v. 19, 23.) the Anſwer in every one of them, except

except two (1 *Sam.* xxx. 8. 2 *Sam.* xxi. 1.) is uſhered in with *The Lord ſaid.* Moreover when the *Iſraelites* made peace with the *Gibeonites*, they are blamed in that they asked not Counſel at the *Mouth of God*, both which Phraſes ſeem plainly to expreſs a *vocal Anſwer.*

The *Jewiſh Doctors* ſay, that the Practice of conſulting *God* by *Urim* and *Thummim* continued no longer than under the *Tabernacle*; for they have it as an eſtabliſh'd Maxim among them, That the *Holy Spirit* ſpake to the Children of *Iſrael* by *Urim* and *Thummim* while the *Tabernacle* laſted, and by the *Prophets* under the *firſt Temple*; and after the Captivity under the *ſecond Temple* by the *Bathcol*, whereby they mean *a Voice from Heaven*, ſuch as was heard at our *Saviour's Baptiſm* and *Tranſfiguration* (*Matth.* iii. 17. and xvii. 5.) In the *firſt Period* of Time a Revelation of the Mind of *God* was neceſſary, becauſe at that time *God* exerciſed an immediate *Theocracy* over the *Iſraelites*; but when the *Monarchy* was eſtabliſhed in the *Hereditary Line of Solomon* and the Kingdoms of *Judah* and *Iſrael* divided, God thought fit to make uſe of another way of revealing his Will by his *Prophets* as his Meſſengers in both Kingdoms; nor indeed are there any Footſteps to be found in *Scripture* of applying to *God* by *Urim* and *Thummim* from the Building of *Solomon's Temple* to its Deſtruction.

The Conditions neceſſary to qualify thoſe who ſhould be admitted to the Order of an *High-Prieſt*, were of *two ſorts*, Firſt, Such as were previous to his being *conſecrated:* Secondly, Such as were incumbent upon him to obſerve after it. As to the firſt, he was to be *free from all manner of Blemiſhes* either *natural* or *acquir'd*, in the make or figure of his Body, the Particulars of which are mentioned in *Levit.* xxi. 17, *&c.* As to thoſe of the *ſecond kind* he was not to *defile* himſelf by *mourning for the Dead*, unleſs in the

Caſe of a *Father* or *Mother*, *Brother* or *Siſter*, *Son* or *Daughter*; and even as to theſe he was not to touch or go into any of them (*Levit.* xxi. 1, 2, 3, 4, 5, 11.) He was in general to be *holy*, and to avoid every thing that was *profane* (*ver.* 6.) He was not to marry a Woman of a *bad Fame* (*ver.* 7.) nor a *Widow* (*ver.* 13, 14.) He was to drink no *Wine* or *ſtrong Drink*, when he went into the *Tabernacle*, (*Levit.* x. 9.) He was not to uncover his Head or *rent his Clothes* (*Levit.* x. 6.) which laſt the *Jews* interpret thus, That it was lawful for the *High-Prieſt* to tear the *Skirt* or *nether part* of his Garment, thereby to ſhew his great Concern in Caſes that requir'd it, but from the *Boſom* downwards it was unlawful: Which Interpretation if true, then it doth not neceſſarily follow that *Caiaphas* did contrary to the Law in *renting his Garments* upon occaſion of what our *Saviour* ſpoke (*Matth.* xxvi. 65.)

The *High-Prieſthood* in its firſt Inſtitution was for *Life*, provided the *High-Prieſts* were not guilty of Crimes that merited *Depoſition*; for we find *Solomon* depriv'd *Abiathar* as being concern'd in *treaſonable Practices* with *Adonijah* who aſpir'd to the *Throne* (1 *Kings* ii. 27.) But from the time that the *Jews* became ſubject to the *Greeks* and *Romans*, the duration of this venerable Office depended upon the Will of the *Princes* or *Governors*.

This Office alſo at its firſt Inſtitution was made *Hereditary* in the Family of *Aaron*, and deſcended by Succeſſion to the *eldeſt* (*Exod.* xl. 15.) In latter times it went out of the Family of *Aaron*, and paſſing into that of *Judas Maccabeus* came into a *private Levitical Family*, as the Reader will ſee upon a reviſal of the preceeding Hiſtory: And even during the time that it ſubſiſted in the *Family of Aaron*, it pleas'd *God* (no doubt for good Reaſons and wiſe Purpoſes) to ſet aſide the *Line of Eleazer* (who was the eldeſt of *Aaron's Sons* after the deceaſe of *Nadab* and *Abihu*,

Numb.

Numb. iii. 2.) for ſome Years. For if we can ſuppoſe that the *divine Decrees* are *Conditional*, upon Obedience to *God's Laws*, it's reaſonable to preſume there was ſome great Offence or other in *Eleazer's Family* (tho' not recorded in *Scripture*) which provok'd *God* to remove it into the *Family of Ithamar* who was *Aaron's youngeſt Son*, and from whom *Eli* the *High-Prieſt* and *Judge* deſcended: But becauſe *Eli* was too negligent to reſtrain the abominable Practices of his Sons, *God* threatned to remove the *Prieſthood* from his Family (1 *Sam.* ii. 35, 36.) which accordingly happened in the *Reign of Solomon*, who depos'd *Abiathar* the laſt of *Eli's Line* from the *Pontificate* (as was juſt now mentioned) and ſet up *Zadok* in his ſtead, whereby the *Prieſthood* return'd again to the Family of *Eleazer*.

Joſephus and other Hiſtorians of good Credit have given us the ſeveral Names of all the *High-Prieſts*, from the firſt Inſtitution in the Perſon of *Aaron* to the Deſtruction of the *Temple* and *City* by *Titus*, making in all *eighty four*. It does not appear from what Authorities they take their Accounts, but not above one fourth of the Number is mentioned in *Scripture*; for the Account we have in 1 *Chron.* vi. is not a Catalogue of ſuch who had born the *Pontifical* Office, but only a direct *lineal* Deſcent of the *Pontifical Family* from *Aaron* to *Jozadok* the Son of *Seraiah*, who was *High-Prieſt* at the Captivity; for many are in that *Pedigree* who never were *High-Prieſts*, as ſeveral are left out that were. The *High-Prieſts* of the Family of *Eli* are Inſtances of the latter, for they are left out of that *Pedigreee*, tho' they were *High-Prieſts*; and thoſe of the *true Race*, who were excluded by them, are Inſtances of the former, for they are in it, tho' they never were *High-Prieſts*. Beſides, during the Minority or ſome other unqualifying Defect of the *right Heir* to the *High-Prieſthood*, the next *Collateral* muſt have been admitted into the Office, whoſe Name could not come into the *Pedigree* there mentioned,

as being only an Account of the Succeſſion from *Aaron* in a *direct Line:* And this may be the Reaſon why we find, that *four High-Prieſts* named in *Scripture* are not in that Pedigree, *viz. Jehoiada* and *Zechariah* his Son, who were *High-Prieſts* in the Reign of *Joaſh*, and *Azariah*, who was *High-Prieſt* in the Reign of *Uzziah*; and laſtly *Urijah*, who was *High-Prieſt* in the Reign of *Ahaz* King of *Judah*.

There could not be any more than one *High-Prieſt* at once; but as his Office was a very weighty Charge, it appears that he had a *Deputy* under him for the *ſacred Service* of the *Temple*, call'd by the *Jews* the *Sagan*. His Buſineſs was to ſupply the Function of the *High-Prieſt* in caſe of *Sickneſs*, or that any other *Incapacity* attended him upon the *ſolemn Day of Expiation*, or other *Holy Days*. This appears to have been very neceſſary; for as the Succeſſion in the *High-Prieſthood* was *Hereditary*, it happened ſometimes, that the Perſon who ſucceeded was but meanly qualified for ſo *high a Truſt*, and therefore a Man of *Learning* and *Experience* was very requiſite, both to aſſiſt him in the Execution of his Office, and to overſee the *inferior Prieſts* in the diſcharge of theirs. There is indeed no expreſs Inſtitution of this Office by the *Law*, unleſs we reckon that ſuch, mentioned in *Numb.* iii. 32. where *Eleazer*, during the Life of his *Father Aaron*, is appointed to be *Chief over the Chief of the Levites, and was to have the Overſight of them who keep the Charge of the Sanctuary*, for by that his Authority appears to be not much inferior to his Father *Aaron*'s, who was *High-Prieſt* at that time; but we have ſeveral Inſtances in *Scripture*, that ſuch an Office did really take place in the *Jewiſh Republick*. Such a one *Zephaniah* appears to have been, who in two Places of *Scripture* is call'd the *ſecond Prieſt*, in oppoſition to *Seraiah* the *Chief-Prieſt* (2 *Kings* xxv. 18. *Jer.* lii. 24.)

Thus

Thus alſo in the time of *Abſalom*'s Rebellion under King *David*, *Zadok* is mentioned as attending the *Ark*, and exerciſing an equal Share of Power with *Abiathar* (2 *Sam.* xv. 35.) and again we have them named together in a ſhort Liſt of *David*'s Miniſtry (*Chap.* xx. 25.) tho' in reality *Abiathar* was in a higher Station, which appears plainly from this, that, when he was remov'd from the *High-Prieſthood*, *Zadok*, tho' he had ſtuck faſt by the King's Party, and was a main Inſtrument of ſetting the Crown upon *David*'s Head, could yet attain no higher Advancement than *being put in the room of Abiathar* (1 *Kings* ii. 35.) whereby that great Office was again tranſlated from the Family of *Ithamar* to that of *Eleazer*, of which *Zadok* was (1 *Chron.* xxiv. 3.) which may alſo be the Reaſon why *Zadok* is generally named firſt, as being of the elder Branch, beſides that he was a *Seer* (2 *Sam.* xv. 27.) and in great favour at *David*'s Court, all which might entitle him to the Precedency.

In this ſenſe alſo *Annas* and *Caiaphas* may be underſtood to be the *High-Prieſts* at one time, for ſo they are call'd by St. *Luke* (*Chap.* iii. 2. *Acts* iv. 6.) Whereas others of the *Evangeliſts* mention *Caiaphas* only as *High-Prieſt*, and for that Year only (*John* xi. 49. and xviii. 13.) pointing at the annual Change made by the *Romans*; ſo that *Caiaphas*, it's probable, was the *High-Prieſt*, and *Annas* his *Sagan* or *Deputy*; and tho' the laſt is commonly firſt named, yet that may be, becauſe he was Father-in-law to the other, and having been formerly *High-Prieſt* might ſtill retain the Title and Precedency: For it is by no means probable that the *Roman* Governors (who had taken the Liberty of creating a new *High-Prieſt* ſometimes every Year) would ſuffer *two* to be in that Poſt at once.

It appeareth alſo from ſome Paſſages in *Scripture*, that either the *High-Prieſt*, or another deputed in his ſtead (who was call'd the *Anointed for the Wars*) went

with the Armies of *Iſrael* to the Camp, and carried with him the *Ephod* and the *Breaſt-plate*, therewith to ask Counſel of *God* by *Urim* and *Thummim* in all difficult Emergencies that might happen. Thus *Phineas* went to the Wars againſt the *Midianites*, *with the holy Inſtruments* (*Numb.* xxxi. 6.) And thus we are told that *David* upon another occaſion ſaid to *Abiathar* the *High-Prieſt* (who at this time attended in Perſon, having fled to *David* with theſe *holy Inſtruments*) *Bring hither the Ephod* (1 *Sam.* xxiii. 9.) So that *God* was pleas'd to allow his being conſulted in the Camp, as at other times in the Tabernacle by the *Urim* and *Thummim*, the *Ephod* and the *Breaſt-plate* being always upon ſuch Occaſions carried along with the *High-Prieſt* or his Deputy, in an *Ark* or *Coffer* made purpoſely for that uſe: We have Inſtances of conſulting *God* upon ſuch Occaſions in *David*, who by means of the *High-Prieſt* or his Deputy asked Counſel of *God* three ſeveral times in the Caſe of *Keilah* (1 *Sam.* xxxiii. 10, 11, 12.) and twice at *Ziklag*, *viz.* once on the Purſuit of thoſe who had burnt that City (1 *Sam.* xxx. 8.) and again on his going from thence to *Hebron*, there to take poſſeſſion of the *Kingdom* of *Judah* on the Death of *Saul* (2 *Sam.* ii. 1.) And at every one of theſe times he had an Anſwer given him, tho' it's certain the *Ark of the Covenant* was not then preſent with him.

But in regard there was no *Mercy-Seat* in the Camp for the *Prieſt* or his Deputy to appear before, as in the *Tabernacle*, it is difficult to reſolve how this was done, or in what manner the *Oracle* from *God* was receiv'd: The *Jews* ſay that a *Tent* in the *Camp* was purpoſely erected for this uſe, in which a Part was ſeparated by a *Veil*, in the ſame manner as the *Holy of Holies* was in the *Tabernacle*, and there the *High-Prieſt* or his Deputy appear'd before the *Veil*, as upon the like Occaſion in the *Tabernacle*; and that the Anſwer was by an *audible Voice* given from behind it, tho'

no

no *Mercy-Seat* was there, nor no other *Ark* but that in which theſe *holy Garments* were carried. The Words of *Uriah* the *Hittite* plainly refer to this *Ark*, when he excus'd his not going to his Houſe and lying with his Wife, when preſs'd thereto by *David* who had debauch'd her: The *Ark of God*, ſays he, *and* Iſrael *and* Judah *abide in Tents, ſhall I then go into my Houſe to eat and to drink, and to lie with my Wife?* (2 *Sam.* xi. 11.) for it's moſt likely, that the *Ark* which he there ſpeaks of, was the *Ark* or *Coffer*, in which the *Ephod* and *Breaſt-plate* were put, which the *Prieſt* who was ſent to the War carried with him; for if this is underſtood of the *Ark of the Covenant*, and of the *Tent* and *Tabernacle* in which it was kept, what he ſaid would have been a Reaſon for him never to have eat or drank at home, or lain with his Wife there, for that was always kept in ſuch a *Tent* or *Tabernacle* till the *Temple* of *Solomon* was built.

That the *High-Prieſt* had a conſiderable Influence in the Adminiſtration of *civil* as well as *ſacred Affairs*, even after the *Monarchy* took place, is evident from the Reſtoration of *Joaſh* King of *Judah*, in which *Jehoiada* the *High-Prieſt* was ſo inſtrumental (2 *Kings* xi.) In After-times when the Family of the *Maccabees* (who were of the Tribe of *Levi*) came to the *High-Prieſthood*, they aſſum'd firſt a *princely* and then a *regal Power*, and were ſolely at the *Helm* of Government till near the Birth of *Chriſt*, of whom it was propheſied (as St. *Paul* applies it, *Heb.* vii. 21.) that he ſhould be a *Prieſt* for ever after the Order of *Melchizedek*, that is, both *Prieſt* and *King*, for *Melchizedek was King of* Salem *and Prieſt of the moſt high God* (*Gen.* xiv. 18.)

SECTION II.

Of the Inferior PRIESTS.

AS *Aaron* was conſtituted *High-Prieſt*, ſo all his other Sons and their Poſterity were appointed *Prieſts* of the *ſecond Order*, and conſecrated by *Moſes* having a ſpecial Commiſſion from *God* (*Exod.* xxix. 4.) And as the firſt of the Houſe of *Aaron* was from time to time to ſucceed to the *High-Prieſt's Office*, ſo the *Prieſthood* was to be ſupplied out of the reſt. Now as the *Prieſthood* was confin'd to the *Tribe of Levi*, they were oblig'd to prove their *Pedigree*; and therefore it was that *Ezra* put ſome from the *Prieſthood*, who appear'd by their *Genealogy* to have no Title after ſearching the *publick Regiſters* for that purpoſe (*Ezra* ii. 62.) to the end therefore that they might be more regularly inſtall'd and admitted into this Office, the *Jewiſh* Writers tell us, that the *great Sanhedrim* which ſat daily took Cogniſance of this matter, and admitted or refus'd ſuch Claimants as they ſaw Cauſe.

I have already mentioned in the preceeding *Section*, that the *Prieſts* were conſecrated to their Office, firſt by *Waſhing*, then by *Clothing* them with their *prieſtly Garments*, and laſtly by *offering Sacrifices* for their own Sins, that thereby they might be rendred more fit to offer for the Sins of others. I have alſo mentioned the *four Veſtments* appointed to be worn by them in their Miniſtrations, *viz.* The *Linen-Drawers* or *Breeches*, a *Linen-Coat*, a *Linen-Girdle*, and a *Linen-Bonnet* (*Exod.* xxviii. 40.) from which thin Attire we may judge of the vaſt Difference there was betwixt the Climate of *Canaan* and *ours*, when without Prejudice to their Health they could bear going in ſo very thin a Dreſs, which in other Reſpects was well adapted for Eaſe and Cleanlineſs. We find indeed in the time of *Saul*, that the *Prieſts* are ſaid to *wear a Linen*

Linen Ephod (1 *Sam.* xxii. 18.) But whether this was a diſtinct Habit from theſe already mentioned, or only a general Word for their *Prieſtly Garments*, is uncertain.

The Conditions requir'd to qualify *Prieſts* for their Office, are much the ſame with theſe mentioned in the preceeding *Section* concerning the *High-Prieſt*; only the Laws relating to the marrying a Virgin or Widow (*Levit.* xxi. 13, 14.) ſeem to be reſtricted to the *High-Prieſt* only. To which I ſhall add that, tho' all *corporal Blemiſhes* excluded them from the actual Exerciſe of the *Prieſthood*, yet ſuch (if rightly deſcended of the *Prieſtly Line*) were to be maintain'd; for after enumerating ſuch Blemiſhes it's expreſly ſaid, *He ſhall eat the Bread of his God* (*Levit.* xxi. 22.) and they generally found other Services about the *Temple* in which theſe were uſually employed.

The Age at which the *Prieſts* entred into their Office, appears to have been at firſt ſettled by *Moſes* to *thirty* Years, wherein they were to continue till *fifty* (*Numb.* iv. 3.) Our *Saviour* at his Entrance into the Miniſtry exactly anſwered this *Type*. In *David*'s time this Order was changed, and they were allowed to attend the Service of the *Temple* as ſoon as they were *twenty* (1 *Chron.* xxiii. 24, 27.) tho' ſome are of opinion, that they were only Probationers at that Age.

The chief Employment of the *Prieſts* conſiſted in attending upon the *Sacrifices* and *Service* of the *Temple*, that is helping to kill the *Victims*, if occaſion requir'd, in catching the *Blood* of them, *ſprinkling* it upon the *Altar*, burning and offering the *Sacrifices* and other *Oblations*, and changing the *Shew-Bread* every *Sabbath-Day*, burning the *Incenſe* upon the *Golden Altar* of *Incenſe*, dreſſing the *Lamps*, keeping up a perpetual Fire upon the Altar of *Burnt-offerings*, and taking care of the *Veſſels of the Tabernacle*, moſt of which are expreſs'd in *Numb.* iv. 16.

Beſides

Beſides this Attendance at the *Tabernacle* and *Temple* (which they were oblig'd to in their Turns) they were bound to inſtruct the People in the *Law of God*, or as it is expreſs'd in *Deut.* xxiii. 10. *To teach* Jacob *his Judgments and* Iſrael *his Law.* For this purpoſe they had *Cities* aſſign'd them in all the Corners of the Land, that the People might more eaſily reſort to them, being commanded to *ask the Prieſts concerning the Law* (*Hag.* ii. 11.) for it's ſaid, *The Prieſts Lips ſhould keep Knowledge, and they ſhould ſeek the Law at his Mouth* (*Mal.* ii. 7.) They were alſo to *bleſs the People*, for which a particular Form was given them (*Numb.* vi. 23.) and which Bleſſing *God* promis'd to ratify (*ver.* 27.) In the times of War they blew the *holy Trumpets*, as they did alſo upon ſolemn *Feſtival Days* (*Numb.* x. 8, 9, 10.)

The *Prieſts* being increas'd to a great number in *David*'s Time, he, to avoid all Confuſion in their Attendance, divided them into *twenty four Courſes*, as is recorded in 1 *Chron.* xxiv. All the *Prieſts* in being at that time were deſcended either from the Family of *Eleazer* or *Ithamar*, *Aaron*'s two Sons, for *Nadab* and *Abihu* the other two died without Children (*ver.* 2.) Thoſe who deſcended from *Eleazer*, were, it ſeems, twice as numerous, as the *Prieſts* deſcended from *Ithamar*, and therefore there were *ſixteen Courſes* of the firſt, and only *eight* of the laſt, which made in all the *four and twenty.* Theſe *Courſes* had their ſeveral Names appropriated to them from the *chief Families* of the *Prieſts* then alive, being *Heads* of theſe reſpective *Courſes*, and which *Names* theſe *Courſes* ſtill retain'd in After-times. The Attendance of theſe *twenty four Courſes* upon their Offices in the *Temple*, was at firſt determined by *Lot*, to prevent all occaſion of Complaint, ſo that hereby it was ſettled what *Courſe* ſhould begin, and the Order in which they were to ſucceed one another; by which means all the *Prieſts* then alive, and their *Deſcendants* (who were ranked in the

ſame

ſame *Courſe* with their *Predeceſſors*) were oblig'd to attend the *Service* of the *Temple*, according to their ſeveral Courſes, and the Order of theſe as determined by *Lot*, one ſucceeding as another went out, and that *Weekly* in their turns, by which every *Courſe* attended at leaſt twice in the *Year*: And becauſe there were more Weeks in the Year than *forty eight*, this occaſioned alſo a Revolution as to the different *Seaſons* of the Year, by which means there was leſs Ground for Complaint, than perhaps there would have been, had the *preciſe Seaſon* of Attendance been always fix'd.

The *firſt Lot* that was drawn had the Name of *Jehoiarib* upon it (*ver.* 7.) ſo that his *Family* and theſe that were ranked in that *Courſe* had the *precedence*, and waited on the Service in the *firſt place*, which was eſteem'd a great honour; and for this reaſon *Joſephus* (who was of the Prieſtly Race) reckons himſelf *noble*, as being deſcended of the *firſt Courſe* of the *four and twenty*. The *eighth Courſe* was call'd *Abijah* for the ſame Reaſon (*ver.* 10.) Of this Courſe was *Zachariah* the Father of *John the Baptiſt*, as we read in *Luke* i. 5. Now it's very likely that it is in Alluſion to theſe *four and twenty Claſſes of Prieſts*, that there is mention made of *four and twenty Elders* cloth'd in White, worſhipping before the *Throne* (*Rev.* iv. 4, 10.)

Each Courſe then of theſe *four and twenty* had a *chief Head*, who repreſented the Perſon that firſt gave Name to that Courſe in the Days of *David*; theſe are the *Chief Prieſts* ſo often mentioned in the *Goſpel*, who (it's likely, being Members of the *Great Sanhedrim*) conſpir'd with the *High-Prieſt* in taking away the Life of our *bleſſed Lord*: And ſuch probably was *Sceva*, who is call'd *Chief of the Prieſts* (*Acts* xix. 14.)

Now tho' the ordinary Buſineſs of the *daily Service* was managed by theſe only, whoſe *Courſe* it was to wait on the Service of the *Temple*, yet upon the *three great Feſtivals* all the *Prieſts*, as well as the other *Males* in

in *Canaan*, were bound to appear before *God* in the *Temple* without regard to their *Courſes*; and becauſe the Work was great upon theſe Occaſions, they alſo officiated in ſuch things as properly belong'd to theſe Solemnities; and thus we are to underſtand theſe words in *Deut.* xviii. 6, 7. the ſenſe of which being ſomewhat obſcure, I ſhall give it in the meaning as it's underſtood by the beſt *Interpreters*. The *Levites* (by whom are meant the *Prieſts* who were of that Tribe, for they only could miniſter unto God, and the *Levites* properly ſo call'd miniſtred unto them) *that ſhall come to the Place which the Lord his God ſhall chooſe* (*viz.* at the *three* ſolemn Feaſts) *then he ſhall miniſter in the Houſe of the Lord his God as all his Brethren the* Levites *do* (that is, ſhall be admitted to do any of the Service of the Sanctuary as the other Prieſts are) *they ſhall have like Portion to eat* (meaning that the reſt of the Prieſts who waited there in their due Courſe, ſhould allow him the ſame Portion which they themſelves had in the *extraordinary Sacrifices* offered upon theſe *three* ſolemn Feſtivals) *beſides that which cometh of the Sale of his Patrimony*, that is, excepting a Share in the *daily* and *ordinary Sacrifices*, which were peculiarly aſſigned to them, whoſe Week of waiting at the Altar it then was, call'd in the Margin of our Bibles, *his Sales by the Fathers*, being things ſold and appropriated by *Moſes* and *Aaron* (call'd *Fathers*) to the *particular Prieſts* that offered the *Sacrifice*, as things ſold are to thoſe that buy them, (for example the right Shoulder in the *Peace-offerings*, *Levit.* vii. 33.) and which therefore being allotted as a *Patrimony* to the *Prieſts* who ſerv'd in their *weekly Courſes*, none other were to participate with them in theſe.

As the Order and Precedency of the *four and twenty Courſes* was at firſt determin'd by *Lot*, ſo at their attendance each *particular Prieſt's Service* was determined by *Lot*, namely who ſhould aſſiſt in killing the *Victims*, ſprinkling the *Blood*, and laying them on the *Altar*,

Altar, dreſſing the *Lamps*, burning the *Incenſe*, &c. Thus it's ſaid that *Zacharias*'s *Lot* was to *burn Incenſe* (*Luke* i. 9.) In the time of their Attendance they watch'd in their turns all Night in the *Temple* (1 *Sam.* iii. 3.) whence they are call'd *the Servants of the Lord, who by night ſtand in the Houſe of the Lord* (Pſal. cxxxiv. 1.) It was the conſtant and uſual Cuſtom for each *Courſe* to go out, and another to ſucceed them on the *Sabbath-day*; but yet we find, that upon the Reſtoration of *Joaſh* to the Kingdom of *Judah*, *Jehoiada* the *High-Prieſt* kept two Courſes in the *Temple* at the ſame time; for when one came in, it's ſaid that *he did not diſmiſs the other* (2 Chron. xxiii. 8.) which was done only upon that ſpecial Occaſion to ſtrengthen his *Poſſe*, and thereby ſecure the *Peace* and the *new Eſtabliſhment* of the *Government*.

In the Diviſion of the *Land of Promiſe* the *Tribe of Levi* had no Share allowed them, except *forty eight Cities* with their Suburbs (*Numb.* xxxv. 7.) The Limits of the *Suburbs* were confin'd to a *thouſand Cubits* beyond the *Walls* of the *City*, which ſerv'd for Outhouſes, as *Stables*, *Barns*, and perhaps for Gardens of *Herbs* and *Flowers*. Beyond this they had *two thouſand Cubits* more for their *Paſture*, call'd properly the *Fields of the Suburbs* (*Levit.* xxv. 34.) So there was in the whole *three thouſand Cubits* round the City; and in this Senſe is to be underſtood *Numb.* xxxv. 4, 5. by which it's plain, that the word *Suburbs* there comprehends both the *Houſes* without the *Walls*, and alſo the *Fields*: Of theſe Cities, the *Prieſts* had *thirteen* for their Share, and all the reſt belong'd to the *Levites* (*Joſh.* xxi. 19.) but tho' the *Tribe of Levi* had no Portion in *Canaan* aſſigned them in the firſt Diviſion of it, yet they were not hindred from purchaſing Land, Houſes, Goods or Cattle out of their own proper Effects. We read that *Abiathar* had an Eſtate of his own at *Anathoth*, to which *Solomon* baniſh'd and confin'd him (1 *Kings* ii. 26.) and the Prophet *Jeremiah*,

Jeremiah, who was alſo a *Prieſt*, purchas'd a Field of his *Uncle's Son* in his own Town (*Jer.* xxxii. 8, 9.)

In this manner therefore were the *Prieſts* and *Levites* provided in an Habitation to dwell in, with other Conveniencies adjoining thereto. As for the *Revenue* ſet apart for their Maintenance it was of different kinds, and ſo wiſely ordered by the *divine Appointment*, that it was in a manner brought to their Hands without their being oblig'd to hunt after the Neceſſaries and Conveniencies of Life, and thereby be call'd off and diſturb'd by *worldly Cares* in the Diſcharge of their *ſacred Office*. This Revenue conſiſted chiefly in the *Tithes*, *Firſt-fruits*, *Redemption-money* of the *Firſt-born*, and *Sacrifices* offered in the *Temple*; all which, if paid regularly and fairly, without any Deduction or fraudulent Abatement, muſt needs have amounted to more than the *Revenue* of any other *ſingle Tribe*; whereby the *Levitical Prieſthood* lived honourably, and preſerv'd their *Character* from Contempt among the People.

As to the *Tithes* the *Law* ſtands thus; *All the Tithe of the Land, whether of the Seed of the Land, or of the Fruit of the Tree, is the Lord's, it is holy unto the Lord; of the Herd or of the Flock, even of whatſoever paſſeth under the Rod* (that is the *Shepherd's Crook*, meaning *under his Care*) *the tenth ſhall be holy unto the Lord* (*Levit.* xxvii. 30, 32.) By which it's evident that the *Tithes* were of *three* ſorts, *viz.* the *Tithe of Corn* (call'd *the Seed of the Land*) the *Tithe of Wine* and *Oil* (call'd the *fruit of the Tree*) and the *Tithe of Cattle*, whether of the *Herd* as *Calves*, or of the *Flock* as *Lambs* and *Kids*; for it was only the *young Cattle* brought forth every Year, that were *tithed*; the *old ones* having been formerly *tithed* while young, were never *tithed* a ſecond time: Now from this laſt-cited Paſſage it's plain, that *God* declares an antecedent Right he had in theſe *Tithes*, preceeding the *Moſaical Law*,

Law, perhaps founded upon ſome Directions given to our *firſt Parents*, or ſome of their *Deſcendants*; for we ſee that *Abraham* pay'd *Tithe* to *Melchizedek the Prieſt of the moſt high God* (*Gen.* xiv. 20.) and *Jacob vowed the tenth to God* (*Gen.* xxviii. 22.) So that *God* having reſerv'd to himſelf the *tenth* of all the Increaſe as his *Portion*, and as a kind of *Rent* due to him as *ſupreme Lord*, he afterwards conferr'd and ſettled it on the *Tribe of Levi* by a *ſpecial Donation* (*Numb.* xviii. 21, 24.) whereby that *Tribe* had as much Right to this, as the other *Tribes* had to their *Land*.

From this ſingle Article of *Tithes* it's evident, that the *Tribe of Levi* having the *tenth Part* of all the Increaſe of *Canaan*, both of *Corn*, *Trees*, and *Cattle*, there remain'd only *nine* Parts of the *ten* to the other *twelve Tribes* (for ſo many there were without reckoning that of *Levi*, ſee Book I. Chap. i.) and even theſe *nine* Parts ſtood burdened with a *ſecond Tithing*, as ſhall be preſently mentioned, and with all the Expences of *Tillage*, *Seed*, *Reaping*, &c. whereas the *tenth* came to the *Tribe of Levi* free of all Charges; ſo that they were evidently in a much better State by this *Proviſion*, than any of the other *Tribes* were, tho' the ſmalleſt *Tribe* of all, as will appear by comparing the Account that is given of them in the beginning of *Numbers*; for there we are told that all the *Males* of this *Tribe* from a Month old and upwards, were when numbred but *two and twenty thouſand* (*Numb.* iii. 39.) whereas in the Tribe of *Judah* alone there were above *threeſcore and fourteen thouſand Men of War* (Numb. i. 27.)

But tho' *God* aſſign'd theſe *Tithes* to the Tribe of *Levi* for their Maintenance, yet they had not all an equal Share in them, for *God* himſelf makes a diſtribution of theſe *Tithes*, by which a certain Proportion of them was allotted to the *Family of Aaron* (that is to the *High Prieſt* and the *inferior Prieſts*) and the remainder

mainder to the *Levites* properly ſo call'd, being the whole other *Deſcendants of Levi*, the *Family of Aaron* excepted. Now as *God* had a full Right to theſe *Tithes* from the beginning by the *Reſervation* already mentioned in *Levit.* xxvii. 30, 32. and ſo could diſpoſe of them as he thought fit, yet, that his Title to make this Diviſion might be indiſputable, he was pleas'd at the ſame time that this *tenth* was ſettled on the *Tribe of Levi*, to reſerve a *Tithe* of this *tenth Part* to be at his own Diſpoſal, which is expreſs'd in theſe Words, *Ye ſhall offer up an Heave-offering for the Lord, even a tenth Part of the Tithe* (Numb. xviii. 26.) the meaning of which is that the *Levites* (*viz.* the *Tribe* or *Poſterity* of *Levi*, who had a Right to theſe *Tithes*) were to conſecrate out of them this Proportion, as a *ſacred Offering* by them to the *Lord*: And now that *God* is thus veſted by this *Conſecration*, in the *tenth* of all the *Tithes* receiv'd by the *Tribe of Levi* from the Children of *Iſrael*, he accordingly diſpoſes of his Share to *Aaron* indeed nominally, without mentioning his *Sons* (*ver.* 28.) which has made ſome conclude, that this was deſign'd altogether for the uſe of the *High-Prieſt* only; but it appears to have been intended for the whole *Family* and *Deſcendants* of *Aaron* without diſtinction, that is, for the *High-Prieſt* and all the *inferior Prieſts*; for we find that in order to ſecure the Intereſt of the *Prieſthood* in general, it was appointed, that a *Prieſt* ſhould be with the *Levites*, when they took the *Tithes* of the Children of *Iſrael*, in order to ſet aſide this *tenth Part* for the *Prieſts*, and which was to be brought up to the *Treaſure-Houſe* belonging to the *Temple* (*Nehem.* x. 38.) and the Practice (as the generality of the *Jews* agree) was really ſuch, for, as they inform us, the Application of it was directly made both for the uſe of the *High-Prieſt* and all the other *inferior Prieſts*; tho' it's very probable that the *High-Prieſt* had a larger Share of it than the reſt.

Now

Now as it's evident from what is already mentioned, that the *Tribe of Levi* had a prodigious advantage beyond any of the other *Tribes*, ſo it's as obvious that the *Family of Aaron* (from whom the *Prieſthood* was deſcended) had even in this Article of *Tithes* (without bringing their other Perquiſites to Account, in which the reſt of *Levi's Poſterity* had no Share) a conſiderable Advantage of the *Levites* properly ſo called. For *Levi* having *three Sons*, viz. *Gerſhon*, *Kohath*, and *Merari*, the *Family of Aaron* was only a ſingle Family deſcended from *Amram* one of the Sons of *Kohath*: Now it will appear from 1 *Chron.* vi. that the other Families deſcended from *Kohath* (beſides that of *Aaron's*) and theſe deſcended from *Gerſhon* and *Merari* in the ſame degree with *Aaron's* Family, exceeded in Numbers of Families that of *Aaron's* by a greater Proportion than *nine* to *one*; and yet the Share which *Aaron's Family* drew of the *Levites Tithe*, was a *full tenth* of the whole; ſuch a care had *God* of thoſe who were peculiarly devoted to his Service, and eſpecially of ſuch who were more immediately employed in *divine Miniſtrations*.

There is one thing more with reſpect to *Tithes*, which muſt conſiderably have increaſed the Value of that Article of the *Prieſts Revenue*; and that is, if any had a mind to redeem his *Tithe* by payment of Money rather than the *ipſa Corpora*, he was at liberty ſo to do upon payment of the *juſt Eſtimation*, and a *fifth Part* more (*Levit.* xxvii. 31.) Now as it is not to be ſuppos'd that any who could conveniently pay the *Tithes* themſelves, would go into ſuch a diſadvantageous Condition, ſo it's as little to be preſum'd, that ſuch who lived at a diſtance in *foreign Countries*, would ſend the *Tithes* of their Increaſe to *Canaan*, but would rather chooſe to pay Money with a *fifth Part* more, agreeable to this *Law*; for all *Jews* without Exception were liable in payment of *Tithes* for their reſpective Poſſeſſions to the *Prieſthood of Canaan*, in

whatever Parts of the World they lived. And what added ſtill more to the value of theſe *Tithes* was, that under the *Tithe of Land* was comprehended, not only the *Tithe of Corn*, but of all manner of *Herbs*, ſuch as *Mint*, *Aniſe*, and *Cummin*; for ſo the *Phariſees* underſtood it, and we find *our Saviour* does not diſallow it (*Mat.* xxiii. 23.)

Beſides this *Tithe* which all the People were to pay to the *Tribe of Levi*, out of which the Family of *Aaron* drew a *tenth*, as has been ſaid, there was another *Tithing* which the People were to make of the *nine Parts* remaining in their Hands, which they were to carry yearly to *Jeruſalem*, either in kind, or in Money, and which was to be applied towards the making *Feaſts of Charity* to the *Prieſts* and *Levites* in the *Temple*. This is that *Tithe* which is ſpoke of in *Deut.* xiv. 22, *&c.* only every *third Year* they were allowed to feaſt upon it at home, by diſtributing it among, and entertaining of the *Levites* and the Poor in their Neighbourhood, as in *ver.* 28, 29. Some confound this with the former *Tithe*, but they are plainly a diſtinct kind, and a *ſecond Tithing* of what belong'd to the Proprietors, to be applied for the Purpoſes already mentioned.

The next conſiderable Article of the *Prieſts Revenue* was the *Firſt-fruits*, which conſiſted of a Part of the Peoples yearly Increaſe of ſeveral kinds, in order to expreſs their Dependence on *God*, as the Author of all they enjoyed. The Injunction relating to this is in *Exod.* xxiii. 19. *The firſt of the Fruits of thy Land, thou ſhalt bring unto the Houſe of the Lord thy God.* And that they might exactly know what was comprehended under theſe, they are particularly ſpecified in *Exod.* xxii. 29, 30. and *Deut.* xviii. 4. *Thou ſhalt not delay to offer the firſt of thy ripe Fruits, and of thy Liquors, the Firſt-born of thy Sons ſhalt thou give unto me, likewiſe ſhalt thou do with thine Oxen and with thy Sheep.* From which it's plain, that there were

ſeveral

ſeveral things comprehended under the Name of *Firſt-fruits*, ſuch as the *firſt Corn* that was ripe, the *Firſt-fruits* of *Trees* in their Plantations, the *Firſt-fruits* of their *Wine* and *Oil*, the *Firſt-born* of *Men* and *Cattle*, and the *Firſt-fleece* of *Sheep*.

Theſe were what every private Man was to pay, and were called *Firſt-fruits*, becauſe firſt offered at the *Temple* (that is, paid to the *Prieſts* ſerving there) before any other Part of their Increaſe was touched, or made uſe of. Beſides which there was the *Firſt-fruits* offered in the Name of the whole Congregation, which was again of two ſorts, firſt a *Sheaf of Barley* cut in the beginning of their Harveſt (*Levit.* xxiii. 10, 11.) until this was done and offered to the *Lord*, none was at liberty to touch any Part of their *Crop*, and therefore the *Jewiſh Sanhedrim* took always care that this ſhould be done timely, to the end no Delay might be given in the reaping of their Harveſt. The other ſort of *Firſt-fruits* offered for the whole Congregation, was the *two Loaves* mentioned in *Levit.* xxiii. 17. which were not offered till *Pentecoſt*, after their *Wheat Harveſt* was reaped. Now theſe were publick Acknowledgments of *God's Goodneſs* made in the Name of the whole Nation, and therefore as they were evidently of no further Value, than as *National Teſtimonies* of their Gratitude to *God*, it was the *Firſt-fruits* of private Perſons, that went to the making up of this Revenue to the *Prieſts*, which was ſo conſiderable.

Now as theſe *Firſt-fruits* of private Perſons were appointed to be offered up to the *Lord*, this ſignified the veſting him with the full Property of theſe; and accordingly *God* becoming thereby full Proprietor, tranſmits his Right in favour of *Aaron's* Family and the *Prieſthood* deſcended from them; for it's ſaid, *The Firſt-fruits of them which they ſhall offer unto the Lord, them have I given unto thee* (Numb. xviii. 12.) The *Prieſts* therefore having their Right to theſe *Firſt-fruits* thus fully eſtabliſhed, until theſe were paid, all the

reſt of their *Stock* was reckoned *unclean* and *unholy*; but after Payment all was reckoned *Holy*; to which St. *Paul* alludes (*Rom.* xi. 16.) *if the Firſt-fruit be holy, the Lump is alſo holy:* And this was the ſtrongeſt Obligation on the *Jews*, to deal fairly in this matter.

In order therefore to underſtand the ſeveral Particulars comprehended under the general Name of *Firſt-fruits*, and to form ſome Notion of their Extent and Value, it's fit to know that with reſpect to the *Fruits* of the *Ground*, that is *Corn*, *Fruits* of *Trees*, *Wine*, *Oil* and the *Fleece* of *Sheep*, the *Scripture* no where determines the preciſe *Quantity* or *Value* of theſe; all this was entirely regulated by Cuſtom. It was always (as the *Jewiſh* Writers affirm) betwixt the *fortieth* and *ſixtieth* Part of the total Value of the *Stock*, in it's kind. The moſt liberal and richeſt of the People gave the *fortieth* Part of their yearly Increaſe in theſe, others the *fiftieth*, and the Pooreſt the *ſixtieth* part; from whence it's evident that *Canaan* being a Country exceeding fruitful, this ſingle Article, if fairly paid, muſt neceſſarily have ariſen to a prodigious Value.

As to the *Firſt-fruits* of *Men* (call'd the *Firſt-born*) and the *Firſt-fruits* of *Cattle* (call'd *Firſtlings*) the Value of theſe was more determinate: For as to the *firſt-born Males*, *God* having been pleas'd to accept of the Tribe of *Levi* in the place of them (as was formerly mentioned) he allowed the *firſt-born Males* to be redeemed for *five Shekels* (*Numb.* xviii. 16.) which is about *twelve Shillings* and *ſix Pence* of our Money: And as to the *Firſtlings* of *Cattle*, either they were *unclean Creatures* which could not be ſacrificed (as the *Firſtling of an Aſs*) and then they were to be *redeemed* at the ſame Price of *five Shekels* (*Numb.* xviii. 15.) And if not worth that, to be kill'd; or if they were *clean Creatures*, as a *Calf*, *Lamb*, or *Kid*, they were not to be redeem'd but offered in Sacrifice, in which Caſe the fat only was burnt, and the whole Body of the

the *Beaſt* became entirely the *Prieſts* (*Numb.* xviii. 17, 18.) From which it's evident that this *Redemption Money* and the *Carcaſe* of the *Beaſt* ſacrificed, would turn to a vaſt Account, both in Money, and with reſpect to the Maintenance of their Families.

Over and above all theſe Advantages, they had a conſiderable Share in all the Sacrifices offered at the *Temple*, as I had occaſion formerly to obſerve under the Title of *Sacrifices*; ſo that theſe with the *Tithes*, *Firſt-fruits*, and *Redemption-money*, were a certain and ſubſtantial *Revenue* belonging to the *Prieſthood*. Beſides all which they had ſeveral other *caſual Perquiſites*, which aroſe from *Donations* of all kinds, whether ſuch as were the Conſequence of *Vows*, or of *Free-will-offerings*; ſo that according to the Computation of ſome, they enjoyed near a *fifth Part* of all the *Revenue* of *Canaan*.

To conclude this *Section*, let it be obſerved, that the *Prieſthood* being by the *Law* inſeparable from the Tribe of *Levi*, when the *Law* came to be aboliſhed by *Chriſt*, that Qualification vaniſhed along with it. This St. *Paul* expreſly aſſerts and explains in his Epiſtle to the *Hebrews*, *Chap.* vii. where he ſays, *That Chriſt having changed the Prieſthood muſt of neceſſity have made a Change of the Law alſo; for it is evident* (ſays he) *that our Lord ſprang out of Judah, of which Tribe Moſes ſpake nothing concerning the Prieſthood.*

SECTION III.

Of the Levites, *and other inferior Officers about the Temple.*

GOD having appropriated the *Prieſthood* to *Aaron* and his Sons, who were Deſcendants of *Kohath* one of *Levi's three Sons*, he diſtributed the reſt of the

ſacred Offices about the *Tabernacle* and *Temple* to the Remainder of the Sons of *Levi*, *viz.* to the other *Deſcendants* of *Kohath*, and to the *Deſcendants* of *Gerſhon* and *Merari*, ſo that the very Children of *Moſes*, the Brother of *Aaron*, were no more than common *Levites* and had no Share in the *Prieſthood*. The *Levites* therefore in the proper and ordinary Signification were ſo called, only by way of Diſtinction from the *Prieſts* of *Aaron's Family*, for even theſe were *Levites* in a large Senſe, as well as the other, being all *Deſcendants of Levi*, and belonging to that *Tribe*.

Their principal Office was to wait upon the *Prieſts*, and be aſſiſting to them in the Service of the *Tabernacle* and *Temple*; ſo that they were properly the *Miniſters* and *Servants* of the *Prieſts*, and obliged to obey their Orders (*Numb.* iii. 9. 1 *Chron.* xxiii. 28.) But the particular Duties incumbent upon them were different in the time of *Moſes*, while the *Iſraelites* were in the *Wilderneſs*, from what it was afterwards in the Days of *David* and *Solomon*. In the *Wilderneſs* the *Tabernacle* was always in a moveable Condition as well as the *Iſraelites*; and at that time the chief Buſineſs of the *Levites* was, when the *Iſraelites* journeyed to take down the *Tabernacle*, to carry it about as the *Hoſt* removed, to take care of all the *Inſtruments* and *ſacred Veſſels* belonging to it, and when the Army pitched to ſet them up again. *Aaron*, it's true, and his Sons the *Prieſts* were to take the *Ark of the Covenant*, the *Table of Shew-bread*, the *Candleſtick*, the *Altar of Incenſe*, and the *Altar of Burnt-offerings*, with all the *Utenſils* belonging thereto, and to cover them up ſeverally with Decency and Care, in the manner as preſcrib'd, *Numb.* iv. 5—15. But then all theſe were to be born and carried by the *Levites*, in the doing of which the *Prieſts* were to appoint *every one of the Levites to his Service and his Burden*, ver. 19.

For

For the better underſtanding of which it ſhould be obſerv'd, that the *Iſraelitiſh Camp* was never to move until the *Cloud* (which was the Token of the *divine Preſence*) was taken up and remov'd from off the *Tabernacle* (*Exod.* xl. 36, 37. *Numb.* x. 11.) So that when the *Cloud* reſted upon the *Tabernacle*, and the *Glory* of the *Lord* filled the *Houſe*, none but *Aaron* might enter into the *moſt holy Place*, where the *Ark* was, and that but *one Day* in the *Year*. But in their Journeyings the *Glory* of the *Lord*, which made that Place ſo *holy*, being for the preſent remov'd in the *Cloud*, when it was taken up from the *Tabernacle*, not only *Aaron*, but his Sons the Prieſts might go into the *moſt holy Place* without any Irreverence, and cover the *Ark* according to the Directions given by *God*.

For the more regular Performance of the ſeveral Carriages belonging to the *Tabernacle*, the whole Buſineſs was divided between the *Kohathites*, the *Gerſhonites* and the *Merarites*. The firſt were principally concern'd in carrying the *Ark* and *ſacred Veſſels* belonging to the *Tabernacle* under the Conduct of *Eleazer* the *Prieſt* (*Numb.* iv. 15.) which being the moſt honourable Employment was given to them, out of Reſpect, no doubt, to *Moſes*, who was deſcended of this Family. The *Gerſhonites* and *Merarites* under the Direction of *Ithamar*, had the Burden and Charge of every thing elſe belonging to the *Tabernacle*, as the *Coverings*, *Hangings*, *Woodwork*, *Cords*, *Pins*, &c. *ver.* 24—34. Now when the *Iſraelites* were encamped, theſe *three Families* of *Levites* were to pitch their Tents, round *three Sides* of the *Tabernacle*, and *Moſes* and *Aaron* with their Sons round the *fourth Quarter*; by which means they were ſo diſpos'd, as to be each of them as near as conveniently they could to their reſpective Charges. This was the Office of the *Levites* in *Moſes*'s Time.

Afterwards when the *Iſraelites* were ſettled in the *promiſed Land*, this Employment of the *Levites* in carrying the *Tabernacle* and its *Utenſils*, was at an end; and therefore *David* and *Solomon* appointed them *new Offices*. They were chiefly indeed employed about the *Service* of the *Temple*, but during their Receſs while they did not attend there, they were diſpers'd through the whole Country, and employed in the *Service* of the *State*, as well as of the *Church*. We find *David* made *ſix Thouſand* of them *Officers* and *Judges* (1 *Chron.* xxiii. 4.) where by the word *Officers* we are not to underſtand any *Military*, but a *Civil Employment*; and tho' in this Senſe it commonly ſignifies Perſons of an inferior kind, employed in executing the Sentences of the *Judges* in their *Judicatures*, yet here the word *Officers* being placed before *Judges*, ſeems to denote Men of greater Authority, perhaps *Governors*, or ſuch as we now-a-days call *Juſtices of the Peace*, who in their ſeveral *Counties* have a ſuperior Power in what relates to the *Peace* and *good Order* of the Country. They alſo took care to inſtruct the People where they reſided in the *Moſaick Law*, by expounding the ſeveral Parts of it; and the *Jews* ſay they kept the *publick Records* and *Genealogies* of the ſeveral *Tribes*.

In their Buſineſs about the *Temple*, ſome of the *Chief* amongſt them had the Charge of the *Treaſures* of the *Temple* (1 *Chron.* xxvi. 20.) Others of a *lower Rank* were to prepare the *Shew-bread* and *unleavened Cakes*, with a juſt quantity of *Flour* for the *Morning* and *Evening Service* (1 *Chron.* xxiii. 29.) From which Text it appears alſo that they had in their Cuſtody within the *Sanctuary* the *original Standard* for *Weights* and *Meaſures*, liquid and dry, according to which every thing of this kind was to be regulated. Hence it is we read often in *Scripture* of the *Shekel of the Sanctuary*, not that there were two ſorts of *Shekels*, one Sacred and another Civil, but becauſe

Weights

Weights and *Meaſures* being reckoned *inter ſacra*, were kept in the *Sanctuary*, and ſo they were in the Temples of the *Pagans*, and afterwards in *Chriſtian Churches*, as appears by *Juſtinian*'s *Novels* (*Nov.* 128. *Cap.* 15.)

In the *Temple-ſervice* many of the *Levites* were employed as Porters to guard the Gates and Paſſages into the *Temple* (1 *Chron.* ix. 17.) Others were more honourably employed as Singers in the *Temple*, and were *to ſtand every Morning to thank and praiſe the Lord, and likewiſe at Even* (1 *Chron.* xxiii. 30.) And this we find they did in a very ſolemn manner at the *Dedication of the Temple* (2 *Chron.* v. 12, 13.) The whole Body of the *Levites* in *David*'s Time was *eight and thirty thouſand* from *thirty Years old* and upwards (1 *Chron.* xxiii. 3.) of which he appointed *four and twenty Thouſand* to attend the conſtant Duty and Work of the *Temple*; and theſe being divided as the *Prieſts* were into *four and twenty Courſes*, (as appears from 1 *Chron.* xxiii. 24. and 2 *Chron.* xxxi. 17.) here was a *Thouſand* for each Week. *Six Thouſand* again were to be *Officers* and *Judges*, as was already mentioned, *four Thouſand* for *Porters*, and *four Thouſand* for *Singers* (1 *Chron.* xxiii. 4, 5.) The *four and twenty Courſes* of *Singers* are mentioned in 1 *Chron.* xxv. 8—31. And of the *Porters* in the ſucceeding Chapter. This Diſpoſition of them was afterwards confirm'd by *Solomon* when the *Temple* was finiſhed (2 *Chron.* viii. 14.) And all theſe had their *Chiefs* or *Overſeers* as well as the *Prieſts* (*Ezra* viii. 29.)

The Duty of the *Porters* was not only to be a *Military Guard* upon the *Temple*, but to take care that no Perſon who was *unclean* or *uncircumciſed* might enter the *Court of the Iſraelites* (2 *Chron.* xxiii. 19.) And however mean their Employment was, yet it was the pious Deſire of *David*, *rather to be a Doorkeeper in the Houſe of God, than to dwell in the Tents of Sin* (Pſal. lxxxiv. 10.) The Order of *Singers* was inſtituted

inſtituted by *David*, and it appears that the whole *Book of Pſalms* was compos'd for this kind of Devotion. *David* (who had the greateſt hand in compoſing moſt of them) directed many of them to the *chief Muſician* (who had the *Overſight* of the *Singers*) for this very purpoſe that they might be uſed in the Service of the *Houſe of God*. And we have an Inſtance where it's ſaid, That *David delivered this Pſalm to thank the Lord into the hand of Aſaph and his Brethren* (1 *Chron.* xvi. 7.) The principal Perſons of this Order, and who had the Super-intendency over all the reſt, were *Heman* and *Aſaph* of the *Line of Gerſhon*, and *Jeduthun* of the *Line of Merari*, of whom we have an account in 1 *Chron.* xxv.

Moſes in the Service of the *Tabernacle* did not appoint the Uſe of any *Muſical Inſtruments*, only he caus'd ſome *Trumpets* to be made, which upon ſolemn Occaſions were to be ſounded, at the time when the *Burnt-offerings* and *Peace-offerings* were upon the *Altar* (*Numb.* x. 10.) But *David*, by the Advice of the *Prophets Gad* and *Nathan*, introduced ſeveral kinds of *Muſick* into the Service of the *Temple*, as a thing highly conducive to inſpire People with *Reſpect*, with *Joy* and with *Affection* for the *Solemnities* and *Aſſemblies* of *Religion* (2 *Chron.* xxix. 25. 1 *Chron.* xxiii. 5. and xxv. 1.) In the firſt of which cited Paſſages it's obſervable, that the Inſtitution of *Muſick* in religious Aſſemblies is not a matter of *humane Invention*, but what was ordain'd by *God*, and has the Sanction and Authority of his *Prophets* to confirm it: The words are, *For ſo was the Commandment of the Lord by the Prophets.* As this therefore was eſtabliſhed by *David* (a Perſon, with reſpect to his *Zeal* for the *true Religion*, ſaid to be, *after God's own Heart*) it can ſcarcely be called a *Moſaical Inſtitution*, or upon that Account ſuppos'd to have been only *Temporary* or *Typical*, and to have receiv'd its Completion in, and been aboliſhed by the *Goſpel*. And we find that even

even after the *Goſpel* had taken place, St. *John* ſays, that *he heard the voice of Harpers, harping with their Harps in Heaven, and ſinging as it were a new Song before the Throne of God* (*Rev.* xiv. 2.) Decency therefore ſeems to require, that in *Churches* where only *Singing* is uſed, that part of *divine Worſhip* ſhould at leaſt be ſo far regulated, as to prevent the extravagant Out-breakings of ſuch, who are ready to diſcompoſe even the *Melody of the Heart*, in which the *chief Part* of that *heavenly Devotion* conſiſts; towards the advancing of which, a well *regulated Tune*, conducted by *skilful Aſſiſtants* in the *Congregation*, and join'd with a *proper Verſion* of the *Pſalms*, would in my Opinion greatly contribute.

The Inſtruments of *Muſick* which the *Levites* made uſe of in the *Service* of the *Temple*, were the *Pſaltery*, the *Harp*, and the *Cymbal* mentioned in 1 *Chron.* xvi. 5. and xxv. 1. for the *Trumpets* ſeem to have been chiefly us'd by the *Prieſts*. The *Pſaltery* and *Harp* were both of them *ſtringed Inſtruments*; the laſt having only *ten Strings* is frequently mentioned by *David*, when he ſpeaks of *praiſing God on a ten-ſtringed Inſtrument*. He himſelf was ſo dextrous at playing on the *Harp*, that we find him frequently employed by *Saul* for that Purpoſe (1 *Sam.* xvi. 23.) The *Cymbal* ſeems neither to have been a *Wind* or *String Inſtrument*, but ſome broad Inſtrument of *Braſs*, whereon their *Muſick* was perform'd by *beating* on it, to which the *Apoſtle* alludes (1 *Cor.* xiii. 1.) Among the other *Songs* in the *Temple*, the *Levites* were wont always on the *Sabbath-day* to ſing the two Songs of *Moſes* recorded in *Exod.* xv. and *Deut.* xxxii. which helps to illuſtrate that Paſſage in *Rev.* xv. 3. where the *Saints* are ſaid to *ſing the Song of* Moſes *the Servant of God*, becauſe they were now come to their *everlaſting Sabbath of Reſt*.

It was not *Birth* alone which gave the *Levites* a Title to officiate, they were oblig'd alſo to receive a ſort

ſort of *Conſecration*, which conſiſted chiefly in *ſprinkling* them with Water, in *waſhing*, and in *offering Sacrifices* (*Numb.* viii. 6, 7, 8.) The uſual Age, at which the *Levites* were to enter to their Office, was at *five and twenty Years*, and ſo to continue till *fifty* (*Numb.* viii. 24, 25.) But there was a particular Precept which reſtrain'd the *Kohathites* (one of the three Branches) from being employed to carry the *holy things* belonging to the *Sanctuary*, till they were of the Age of *thirty* (*Numb.* iv. 30.) probably, becauſe theſe being the moſt valuable and important of all the *Moveables* belonging to the *Tabernacle*, requir'd therefore Perſons of greater Experience and Strength. Afterwards when *David* new-moulded the Conſtitution of the *Levites*, he (by the ſame Authority which impower'd him to give Directions about the Building and Situation of the *Houſe of God*) order'd that for the future the *Levites* ſhould be admitted at the Age of *twenty Years* (1 *Chron.* xxiii. 24.) What relates to the *Revenue* has already been mentioned in the preceeding Section; and as for their *Garb*, it does not appear by the firſt Inſtitution of the *Levites* that they had any peculiar Habit in the Ceremonies of Religion, by which they were diſtinguiſh'd from other *Iſraelites*.

None of the *Levites* of what Degree or Order ſoever, had any Right to *ſacrifice*, for that was the proper Duty of the *Prieſts* only: The *Levites* indeed were to be aſſiſting to the *Prieſts* in *killing* and *fleaing* the *Sacrifices*, and during the time they were offered up, to *ſing Praiſes to God*: And in this ſenſe the two Paſſages in 1 *Chron.* xxiii. 31. and 2 *Chron.* xxxi. 2. are commonly underſtood; neither had they any Title to *burn Incenſe to the Lord*; and tho' the Speech of *Hezekiah* (mentioned in 2 *Chron.* xxix. particularly *ver.* 11.) ſeems to imply otherwiſe, yet we ought to conſider that he is ſpeaking there to the *Prieſts* as well as to the *Levites*, and ſo the Rule of *ſingula ſingulis applicanda* ought to take place. It was upon account of their

their aſpiring to the *Prieſt's Office* in this Particular of *burning Incenſe*, that *Korah* and his Company (who were *Levites*) were miraculouſly deſtroyed, and their *Cenſers* ordered to be beaten into *broad Plates*, and fix'd upon the *Altar*, to be everlaſting Monuments of their *preſumptuous Sacrilege*, and a Caution to all the Children of *Iſrael*, that none preſume to offer *Incenſe* before the *Lord*, but the Seed of *Aaron*, who alone were commiſſioned to the *Prieſtly Office*.

As the *Prieſts* had the *Levites* under them, ſo had the *Levites* alſo others under them, call'd *Nethenims*, whoſe Buſineſs it was to carry the *Water* and *Wood*, that was wanted in the *Temple* for the uſe of the *Sacrifices*, and to do other laborious Services there. They were not originally of *Hebrew* Deſcent, but are ſuppos'd to be chiefly the Poſterity of the *Gibeonites*, who for their fraudulent Stratagem in impoſing upon *Joſhua* and the *Hebrew* Princes (*Joſh.* ix. 3--- 27.) were condemn'd to this Employment, which was a ſort of *honourable Servitude*. We read in *Ezra*, that the *Nethenims* were devoted by *David* and the other *Princes* to the *Service* of the *Temple* (*Ezra* viii. 20.) and they are call'd *the Children of Solomon's Servants* (*Ezra* ii. 58.) being probably a Mixture of the Race of the *Gibeonites*, and ſome of the Remains of the *Canaanites*, whom *Solomon* conſtrain'd to ſeveral Servitudes (1 *Kings* ix. 20, 21.) They had a particular Place in *Jeruſalem* where they dwelt, called *Ophel*, for the Conveniency of being near to the Service of the *Temple* (*Nehem.* iii. 26.)

There was (as the *Jewiſh* Writers inform us) another ſort of *Officers* employed about the *Temple*, call'd *Stationary Men*, a Title indeed unknown in *Scripture*, but ſufficiently warranted by the ſeveral Injunctions of the *Law*, appointing the *Sacrificer* to lay his Hands on the Head of the *Victim*, in token of his transfering the Guilt of his Sin upon the Creature that was to be offered. Now where *Sacrifices* were offered up for the

whole

whole Congregation of *Iſrael*, the *ſtationary Men* perform'd this Office in their Name, or in the Name of private Perſons, where Sickneſs or any other Impediment hindred the doing it themſelves.

SECTION IV.

Of the PROPHETS.

THE *Prieſts* and *Levites* were the *ordinary* and *ſtanding Miniſtry* in the *Jewiſh* Church; but beſides theſe *God* was pleas'd from time to time to raiſe up *extraordinary Perſons* to whom he reveal'd himſelf in a ſignal manner, and who were endued with many excellent Accompliſhments, particularly with a *prophetick Spirit*, that they might be the better qualified to inform the People of their Duty, to reprove them for their Sins, to foretel Events to come, and thereby prepare them for the Coming of the *Meſſiah*: So that by *Prophets* is not always meant ſuch as foretold future Events, but many times ſuch only as, in preaching the *Word of God*, had an extraordinary Gift of *expounding* and *interpreting the Scriptures*, in which ſenſe it is chiefly uſed in the *New-Teſtament* (*Mat.* x. 41.) Sometimes the Word *Prophet* ſignifies no more than Perſons of *extraordinary Piety*, to whom *God* vouchſafed to reveal himſelf in an *extraordinary manner*; in which ſenſe *Abraham* is call'd a *Prophet* (*Gen.* xx. 7.) And *Moſes* of whom it's ſaid, That *there aroſe not a Prophet ſince in* Iſrael *like unto* Moſes, *whom the Lord knew face to face* (*Deut.* xxxiv. 10.) Sometimes alſo it ſignifies Perſons eminently diſtinguiſh'd for their *Prudence* in the Management of *publick Affairs*. Thus it's ſaid of the *ſeventy Elders*, whom *God* appointed as *Aſſiſtants* to *Moſes* in the *Government*, and to whom he gave *a Portion of the Spirit that was upon him*, that the Spirit reſted upon them, and *they ceaſed not propheſying*

pheſying (*Numb.* xi. 25.) that is, the *Gift of Government* was continued with them.

By *propheſying* is alſo underſtood in *Scripture* the *ſinging Praiſes to God*, eſpecially when done by *muſical Inſtruments*, which has a natural Tendency to compoſe the Mind, and make it apt to receive ſoft and good Impreſſions. In this ſenſe *Miriam* the Siſter of *Aaron* is call'd a *Propheteſs*, and is ſaid to *uſe a Timbrel in the Praiſes of God* (*Exod.* xv. 20.) *Jeduthun* is ſaid to *propheſy with a Harp, and to give thanks and Praiſes to the Lord* (1 *Chron.* xxv. 3.) and we find that, among the other Tokens given by *Samuel* to *Saul*, in order to convince him that he ſhould be King of *Iſrael*, he tells him, that *he ſhould meet a Company of Prophets with a Pſaltery*, &c. *before them, and they ſhall propheſy, and that he ſhould propheſy with them* (1 *Sam.* x. 5, 6.) that is, join with them in ſinging the Praiſes of *God*. In this ſenſe ſome think that *Saul*'s Meſſengers were compell'd to *propheſy*, and at length he himſelf (1 *Sam.* xix. 20, 21, 23, 24.) whereby *God*, by over-ruling his Will, taught him the *Vanity* of his Deſigns againſt *David*, and thereby gave *David* an opportunity of eſcaping. In like manner it's ſaid of *Saul*, that *the evil Spirit from God came upon* Saul, *and he propheſied in the midſt of the Houſe* (1 *Sam.* xviii. 10.) which may relate either to his ſinging ſome *divine Songs* that *David* might ſuſpect the leſs Danger from him, or may denote his uſing ſuch Actions, Motions and Diſtortions, as *Prophets* in their Inſpirations were wont to expreſs.

The Word *Prophet* however is moſt commonly taken in *Scripture* for ſuch Perſons whom *God* in an extraordinary manner enabled to *foretel* things to come, to threaten *Judgments* upon *particular Perſons* or *Nations* for their *Sins*, to encourage and comfort the *Penitent*, and by ſuch Methods to augment their Happineſs when virtuous and good, and to prevent their falling into Deſpair, when they were puniſh'd and humbled

for

for their Tranſgreſſions. With reſpect to theſe chiefly it's often ſaid in the *Old-Teſtament*, that *the Word of the Lord*, the *Viſion of the Lord*, and the *Burden of the Lord*, came to ſuch a *Prophet*; which laſt Expreſſion regards chiefly the *Judgments* denounced by them, as being of a burdenſom or grievous Nature: Such *Prophets* are ſometimes call'd *Men of God*, *Angels*, and *Meſſengers of God*, as bearing his Commiſſion (*Judg.* xiii. 6. 1 *Kings* xiii.) ſometimes *Seers* (1 *Chron.* ix. 22. and xxi. 9.) as having the Gift of *foreſeeing future Events*.

Before the *Law* took place, and probably from the very *firſt Beginning* of the *World*, there were Perſons bleſt with this *prophetick Spirit*. *Iſaac* and *Jacob* both propheſied concerning the future State of their Children, as did *Joſeph* to his Brethren concerning their Deliverance out of the Land of *Egypt*: But whatever Revelations *God* might impart to ſome pious Perſons *privately*, there was none *publickly* acknowledg'd for *Prophets*, to whom the People might reſort to know the *Mind of God*, until the time of the *Judges*; for it's ſaid, that in thoſe Days *the Word of the Lord was precious, there was no open Viſion* (1 *Sam.* iii. 1.) at that time we read of *Deborah the Wife of* Lapidoth, *a Propheteſs who judged* Iſrael, *and to whom the Children of* Iſrael *came up for Judgment* (*Judg.* iv. 4, 5.) And it's ſaid about this time, that *the Lord ſent a Prophet unto the Children of* Iſrael (*Judg.* vi. 8.) And a *Man of God* is ſaid to be ſent to *Eli* (1 *Sam.* ii. 27.) Soon after which *Samuel* grew up, and became a very extraordinary *Prophet*, of whom it's ſaid, that *all* Iſrael *from* Dan *even to* Beerſheba *knew that* Samuel *was eſtabliſh'd to be a Prophet of the Lord* (1 *Sam.* iii. 20.)

From *Samuel*'s time to the *Captivity* there appears to have been a conſtant and plentiful Supply of *Prophets*. Some there are in this Interval, of whom no *prophetical Writings* are extant, others whoſe *Propheſies* having providentially eſcap'd the *Wreck of Time*, do

do now make a Part of our *Holy Bible*. The moſt remarkable of the firſt Sort are theſe following; *Nathan*, who was ſent from *God* to denounce his Judgments againſt *David* in the Affair of *Bathſheba* (2 *Sam.* xii. 5.) and afterwards aſſiſted at the *Coronation* of *Solomon* (1 *Kings* i. 32, *&c.*) He wrote a Book of the *Acts of Solomon* which is now loſt (2 *Chron.* ix. 29.) Next we read of *Gad*, who is call'd *David's Seer*, and who was ſent to reprove him for *numbring the People*, and gave him the choice of three Puniſhments, the *Famine*, the *Sword*, and the *Peſtilence*, and afterwards ordered him to *rear an Altar* in the Threſhing-floor of *Araunah* the *Jebuſite* (2 *Sam.* xxiv.) His and *Nathan's* Books are referr'd to for the Acts of *David* (1 *Chron.* xxix. 29.)

Afterwards we read of *Ahijah the Shilonite* in the Reign of *Solomon*, whom the *Lord* ſent to ſtir up *Jeroboam* to uſurp the Kingdom of *Iſrael*, becauſe *Solomon* had been ſeduced to *Idolatry* by his *Heatheniſh Wives* (1 *Kings* xi. 29.) He alſo wrote a *Book* in which the *Acts of Solomon* were recorded (2 *Chron.* ix. 29.) *Iddo* the *Seer* liv'd about this time, who wrote alſo ſome Viſions relating to *Solomon*, as is mentioned in the ſame Verſe. After *Solomon's* Death we find, that *Shemaiah* the Prophet is ſent with a Meſſage from *God* to *Rehoboam* King of *Judah* (2 *Chron.* xii. 5.) He is alſo ſaid to have written a Book, *ver.* 15. Sometime after mention is made of *Azariah*, who was ſent with a Meſſage to *Aſa* King of *Judah* (2 *Chron.* xv. 1, 2, *&c.*) to whom not long after *Hanani* the *Seer* is ſent with an *unwelcome Declaration*, for which he is put in *Priſon* (2 *Chron.* xvi. 7.) *Jehu* the Son of *Hanani* is alſo mentioned as ſuch (2 *Chron.* xix. 2.) as is *Micajah* (*Chap.* xviii. 7.) *Jahaziel* (*Chap.* xx. 14.) and *Eliezer* (*ver.* 37.) but the moſt remarkable in all this Claſs were the Prophets *Elijah* and *Eliſha*, of whom more particular notice ſhall be taken by and by.

There were alſo *Women* ſometimes honoured with this *divine Gift*. I have already mentioned *Deborah*, beſides whom there was *Huldah* the Propheteſs, who was ſo famous in thoſe Days, that *Hilkiah* the *High-Prieſt* and other principal Men were ſent to conſult her by Orders from *Joſiah* King of *Judah* (2 *Kings* xxii. 12, 13, 14.) The Virgin whom *Iſaiah* took to Wife, is by him called a *Propheteſs* (*Iſa.* viii. 3.) After the Return from the Captivity of *Babylon* we read of the Propheteſs *Noadiah* (*Nehem.* vi. 14.) and in the *New Teſtament* we have mention made of *Anna a Propheteſs* (*Luke* ii. 36.) But all theſe were doubtleſs rais'd up by *God* upon *extraordinary Occaſions*, for ordinarily Women ought not to pretend to the Exerciſe of any *Miniſterial Function in the Church* (1 *Cor.* xiv. 34. 1 *Tim.* ii. 11, 12.)

The *Prophets*, whoſe Writings make ſo conſiderable a Part of our *Bible* in the Order as they are placed, are (beſides *Moſes* and *David*, who by ſome are thought to have been endued with a *prophetick Spirit*) *Samuel*, *Iſaiah*, *Jeremiah*, *Ezekiel*, *Daniel*, *Hoſea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Nahum*, *Habbakkuk*, *Zephaniah*, *Haggai*, *Zechariah*, and *Malachi*. Theſe and all the aforementioned *Prophets* were ſent by *God* to the *Kings* and *People* of *Iſrael* and *Judah*, to inſtruct them in their Duty, and to forewarn them of thoſe *Judgments*, which afterwards befel them for their *Sins*, but all was to no Purpoſe. It's computed, that it was about *fourſcore Years*, from the time that the firſt of theſe *Prophets* were ſent to foretel the Deſtruction of the Kingdom of *Iſrael*, and about *two hundred Years* before the *Captivity of Babylon*; ſo merciful and patient was *God*, and yet ſo juſt in puniſhing Sin, when ſtill offended.

That there was to be a Succeſſion of *Prophets* after *Moſes*, is very plain not only from the Rules which *God* has preſcrib'd by the *Law* for the Trial of them (*Deut.* xviii. 21, 22.) but from that expreſs Promiſe

Promiſe likewiſe which *Moſes* made to the People, *A Prophet will the Lord thy God raiſe up to thee of thy Brethren like unto me, unto him ſhalt thou hearken*, (*Deut.* xviii. 15.) for tho' the Words in their full and compleat Senſe relate to *Chriſt* who is the great *Prophet* of the *Church*, yet whoever attends to the *main Scope* of them as pointed out in the *Context*, will eaſily perceive that their immediate Aſpect is towards an *Order of Prophets* who ſhould ſucceed *Moſes*, to inſtruct the People in the *ſpiritual Senſe* and true Obligation of the *Law*, and to make ſuch further Diſcoveries of the *Almighty's Will*, as he from time to time ſhould give them Commiſſion to do.

To this purpoſe there were *Schools of the Prophets* erected in many Places, where *Scholars* were educated and train'd up in *Religion* and *Piety*, in expounding the *Law*, and in ſuch Studies as might beſt qualify them for the *Lord's beſtowing a prophetick Spirit* on them. Theſe were the *Companies of the Prophets*, of whom *Samuel* ſpake when he ſaid to *Saul*, that he ſhould *meet a Company of Prophets coming down from the High-place*, &c. (1 *Sam.* x. 5, 10.) and ſuch were the *fifty Men*, who ſtood afar off to view *Elijah* and *Eliſha* as they paſs'd *Jordan* (2 *Kings* ii. 7.) We are told that there was one of theſe Schools at *Bethel* (2 *Kings* ii. 3.) ſo gracious was *God* that even in that Place where *Jeroboam*'s *Golden Calves* were worſhipped, he did not wholly forſake the *Iſraelites*, but as a Teſtimony of his Love to an *Apoſtate People*, erected thoſe *Seminaries* among them, in order to recover them from their *Idolatry*. Theſe *Scholars* were call'd the *Sons of the Prophets*, as in the laſt-cited Place, and their *Maſters* or *Inſtructors* were called *Fathers* (*ver.* 12.) ſuch another *School of the Prophets* was at *Jericho* (*ver.* 5.) and it's probable there was another at *Mount Carmel*, and in ſeveral Places of *Samaria*, to which *Eliſha* retired, after that *Elijah* was tranſlated to *Heaven* (2 *Kings* ii. 25.) And it's very likely

alſo, that *Najoth*, in the Suburbs of *Ramah*, was another *College* of theſe *Prophets*, for ſuch Places had in thoſe times obtain'd the *Privilege* of a *Sanctuary*, and thither we find that *David* retir'd to avoid the Fury of *Saul* (1 *Sam.* xix. 18.)

When theſe *Schools of the Prophets* were at firſt inſtituted, it is no where told us in *Scripture*; but as the firſt mention we find of them is in *Samuel*'s time, we can hardly ſuppoſe they were of a much older date; and no doubt his *Reputation* drew to him a great number of Perſons in order to be his *Diſciples*. This Inſtitution ſeems to have taken its *Riſe* from the ſad Degeneracy of the *Prieſthood* in thoſe Days; for it appears from the forecited Places that they were generally erected in the Cities where the *Prieſts* and *Levites* dwelt, and which being diſpers'd up and down in the Tribes of *Iſrael*, lay moſt convenient for the Inſtruction of the People.

We muſt not however conclude from hence, that *Propheſy* was a *Science* to be learned by Study, and that this Study contributed to make *Prophets*. It was the *divine Call* to this *ſacred Office* that made one a *Prophet*, and the chief Deſign of theſe *Schools* was, only to prepare their *Scholars* by a quiet Retirement from the Hurry of the World, and by a pious Education in the *Law* of *God*, for the Infuſion of the *Holy Spirit*, whenever *God* ſhould vouchſafe them ſuch a Favour, or make uſe of them upon any proper Emergency. In theſe *Schools* their Underſtanding and natural Parts were advanc'd, and by previous Exerciſes they became qualified for the Reception of the *Spirit of Propheſy*; and here it was they were inſtructed in the ſacred Art of *Pſalmody*, or (as the Scripture calls it, 1 *Chron.* xxv. 1, 7.) *in propheſying with Harps, with Pſalteries and Cymbals*; ſo that theſe Colleges were *Seminaries of Divine Knowledge*, and *Nurſeries of the Race of Prophets*, which ſucceeded from *Samuel* to the time of *Malachi*.

It

It is very probable that these *Scholars*, or *Sons of the Prophets*, especially those of them that were of more advanc'd Knowledge in the *Law of God*, were such *Ministers* to the *Prophets*, as the *Evangelists* were to the *Apostles*, whom the *Prophets* sent to publish their *Prophesies* and Instructions to the People, where they could not go themselves, of which there was great need in these *idolatrous Times*. This appears to have been the Business of the *hundred Prophets*, whom *Obadiah* conceal'd in a *Cave*, and there sustain'd them with Necessaries (1 *Kings* xviii. 4.) For we can hardly imagine that all these were Men actually *inspir'd*, and invested with a *prophetick Character*, but such only who being *Candidates* for the *Office*, were employed by them in publishing their *Prophesies*, and instructing the People. These and the *Schools* in which they were educated, wicked *Jezebel* endeavoured to destroy, looking on them as Enemies to her *Idolatry*; and therefore greater was the Piety and Courage of *Obadiah*, in rescuing so many *Victims* from the Hands of this furious and enraged Woman.

Out of these *Seminaries* or *Schools of the Prophets*, *God* usually made choice of such as he design'd to employ in the *prophetical Office*, tho' he did not strictly tie himself up to this Method; for sometimes he call'd one from the *Court* as he did *Isaiah*, sometimes one from the *Herds* as he did *Amos*, sometimes one from the *Plough* as he did *Elisha*, and without further Commission, *bade them go and prophesy to the House of Israel*. Nor does it appear that there were any *Ceremonies of Initiation* us'd, when a *Prophet* first entred upon his *Office*; for the *divine Call* was a sufficient Warrant, and this was abundantly made known by the *Inspiration* and *Impulse* of the *Spirit* of *God*, of which I shall speak more particularly in the following *Section* concerning the Methods of *divine Revelation*.

As the Law of *Moſes* which the *Prophets* were ſent to enforce, had been ſufficiently confirm'd by *Miracles*, and as the *Prophets* were a *ſtanding Order* of Men, to which the People were well accuſtomed, they were inclinable enough to believe them without any *miraculous Atteſtation*, and therefore there was no abſolute Neceſſity of enduing them with ſuch a *Supernatural Power*. It pleaſed *God* however upon all neceſſary Occaſions, and eſpecially when employed upon great and important Meſſages to Perſons, who either believed not the *God* of *Iſrael*, or had revolted from his Service, to accompany his *Prophets* with this Power, in order to be as it were the *Credentials* of their *Commiſſion:* For not to mention the many Miracles wrought by *Moſes* in *Egypt*, we ſee that upon the Deſection of the *ten Tribes*, when the *Golden Calves* were ſet up in *Dan* and *Bethel*, in oppoſition to the Worſhip of *God* at *Jeruſalem*, the *Prophet*, who was ſent to denounce *God's Anger* againſt ſuch Procedure, was enabled by a Word's ſpeaking to *rend the Altar, and both to wither and reſtore again Jeroboam's Hand* (1 Kings xiii. 1—7.) In the famous Controverſy betwixt the Prieſts of *Baal* and *Elijah*, the *Prophet* was impowered to *call for Fire down from Heaven*, which conſumed his *Sacrifice*, and gain'd him the Victory over his Adverſaries (1 *Kings* xviii.) And to convince *Naaman* the *Syrian* that the *God* of *Iſrael* was the true *God*, *Eliſha* was directed to cure him of his *Leproſy* by the ſimple Preſcription of Dipping himſelf in the River *Jordan* (2 *Kings* xv.) Other *Miracles* are alſo recorded to have been done by them upon Occaſions of leſs Importance, ſuch as the wonderful Increaſe by *Elijah* of the Widow's *Meal* and *Oil* (1 *Kings* xvii. 14, 15, 16.) The *reſtoring* her *Child* to *Life* after he was *dead*, *ver.* 21, 22, 23. His calling for *Fire* from *Heaven* twice, and deſtroying a *Captain and fifty Men*, ſent by *Ahaziah* to ſeize him (2 *Kings* 1.) *Eliſha*'s cauſing

Iron

Iron to *ſwim*, and his ſmiting the King of *Syria*'s Army with *Blindneſs* (2 *Kings* vi.)

And thus their Predicting of Events, which were in themſelves of a very uncertain Contingency, and their performing Works of a very ſupernatural kind, in Confirmation of their *Propheſies* and *Doctrine*, did ſufficiently diſtinguiſh theſe *Prophets* ſent by *God* from others that were *falſe Prophets* and had no ſuch Commiſſion. For ſince Propheſies and Miracles require a divine Power, the Man who does theſe, and does them fairly without fraud or colluſion, muſt certainly be a *Prophet* ſent by *God*, otherwiſe we muſt be reduced to the neceſſity of allowing, that *God* may ſometimes employ his Power for the Confirmation of a Falſhood, and ſet the *broad Seal of Heaven*, as it were, to a *Lie*, which is confounding the Notions we have of him, and inverting all his Attributes: And if with theſe miraculous Gifts we join the Excellency of their Doctrine, the Purity of their Lives, and that inward Piety and real Holineſs, which they had always in view to promote, it plainly demonſtrates they could have their Commiſſion from none but *God*. What can be more agreeable to the Divine Mercy and Goodneſs, than thoſe earneſt Calls and Invocations to Repentance, *Turn ye, turn ye from your evil ways, for why will you die, O houſe of* Iſrael (*Ezek.* xxxiii. 11.) With what *tender ſtrains* of *Grief* does the *mournful Prophet* wet his Bed, when he reflects on the *Sins* of the People, and the *Judgments* which were likely to attend them, *Oh*, ſays he, *that my Head were Waters, and mine Eyes a Fountain of Tears, that I might weep Day and Night for the Slain of the Daughter of my People* (*Jer.* ix. 1.) Can there poſſibly be any Diſcovery of ſuch importance to the World, as that of the Birth and high Character of its *Saviour*, and of his Death and Puniſhment in our room (*Iſa.* liii.) and the happy Effects of Peace which his Religion would produce, expreſs'd in that beautiful Allegory, of the *Wolf's dwelling*

ling with the Lamb, and the Leopard with the Kid (Iſa. xi. 6.)

The Signs then to diſtinguiſh a true *Prophet* from a falſe one, were chiefly theſe, *Firſt*, By his Doctrine, that he endeavoured to preſerve the People in the Worſhip of the true *God*, and did not draw them off to Idolatry (*Deut.* xiii. 1, 2, 3.) *Secondly*, By working ſome Miracles in confirmation of his Doctrine. Thus the *Phariſees* demanded of *Chriſt* a *ſign from Heaven* (*Mat.* xvi. 1.) *Thirdly*, By his *Predictions* being fulfil'd (*Deut.* xviii. 22.) Thus *Samuel* was eſtabliſhed a *Prophet of the Lord*, for it's ſaid, that *God let none of his words fall to the ground* (1 *Sam.* iii. 19.) But of this laſt there are two Exceptions, the one is when the Propheſy was conditional only, as in the Caſe of the *Ninivites*, for tho' they were not deſtroyed, yet *Jonah* was nevertheleſs a true *Prophet*, becauſe they repented, and his *Prediction* was conditional, except they did repent. The other Exception was, when the *Propheſies* reached far beyond the time of the *Prophets*, as that of *Iſaiah* concerning *Cyrus*, and all the Propheſies concerning the Captivity and the Return from it. In theſe Caſes there was no Reaſon to wait the fulfilling before the *Prophet* was credited, in caſe there were other ſufficient Evidences that he ſpake by *Divine Revelation*. It's true *God* by his *over-ruling Power* ſometimes controll'd the *will of Man*, and made him propheſy things agreeable to the *will of God*; but this did not make him a true *Prophet*, for in that Caſe the *Revelation of God* paſs'd through him (if one may uſe the Expreſſion) as Water through a *leaden Pipe*, without making any uſeful Impreſſion on his Mind; and this ſeems to be the Caſe of *Balaam*.

The rigid and obſcure Courſe of Life which the *Prophets* led, their Neglect of themſelves and the things of this World, paſſed with many for a kind of *Infatuation*; and the *holy Exerciſes* to which they devoted themſelves

themſelves were looked upon as a *Religious Phrenſy*, ſo that in the eyes of a *wicked World* Men of that Profeſſion were held in great Contempt; and therefore it is that we find the Officers in Company with *Jehu*, (when the *Prophet* came in, and anointed him King of *Iſrael*) call that *Prophet a mad Fellow* (2 *Kings* ix. 11.) The *falſe Prophets* which they had ſeen in the Court of *Ahab*, had indeed given juſt Offence, and made themſelves ridiculous; and therefore it's no wonder that they at firſt ſight ſhould cenſure a true one; and we find ſome leading Men in the Tribe of *Judah*, treating the *Prophets of the Lord* (as in the Caſe of *Jeremiah*, Chap. xxix. 26. and of *Ezekiel* Chap. xxiii.) as *Fools* and *Madmen*.

But tho' they were thus deſpis'd by a *wicked World*, yet they were always under the ſpecial Protection and Care of *God*. *Elijah*, while he dwelt by the Brook *Cherith*, was wonderfully fed by the *Ravens* Morning and Evening. (1 *Kings* xvii. 6.) And the ſame *Elijah*, who had incurr'd the diſpleaſure of *Jezebel*, for ſlaying the Prophets of *Baal*, being oblig'd to fly from her fury, as he lay under a *Juniper-Tree* in the *Wilderneſs*, deſtitute of all the neceſſaries of Life, was ſupplied by an *Angel* who brought him *Bread* and *Water*, in the Strength of which Meat it's ſaid, that he *ſubſiſted forty days and forty nights until he came to* Horeb *the Mount of God* (1 *Kings* xix. 4, *&c.*) For *God* can with the ſame facility make Meat of any kind, which by the ordinary Courſe of Nature ſhould ſuſtain us perhaps but *four and twenty hours*, have the ſame Effect in a miraculous way for the ſpace of *forty days* and much longer, if he pleaſes; ſo true is that Obſervation which our *bleſſed Saviour* expreſſes in the words of *Moſes*, that *Man doth not live by Bread alone, but by every Word which proceedeth out of the Mouth of God* (*Deut.* viii. 3. *Mat.* iv. 4.) And as *Elijah* was a zealous Advocate for the Cauſe of *God*, a ſtrenuous Oppoſer of *Idolatry*, and a bold Reprover of the Wickedneſs both

both of Princes and People, *God* thought fit at length, as a Reward of his faithful Services, to tranſlate him to *Heaven*, and thereby free him from the common fate of other Mortals.

In like manner *God* ſhewed a ſpecial Regard to his Succeſſor *Eliſha*, in reſenting an Affront done to him by ſome of the Children of *Bethel*, who hearing of *Elijah*'s Tranſlation, mocked *Eliſha*, and bid him *go up, thou bald head, go up, thou bald head* (2 *Kings* ii. 23.) for here the Honour of *God* himſelf was viſibly ſtruck at, in the Reproaches caſt upon his Servant, and that too in one of his moſt glorious and wonderful Works, his Aſſumption of *Elijah* into *Heaven*; for the Expreſſion plainly ſhews they made a meer Jeſt of any ſuch Tranſlation, and therefore purely in Banter they bid *Eliſha* go up alſo to that Place, whither, as he pretended, his Friend and Maſter was gone before. On this Account, and for the Maintenance of the Honour of *God*, as well as the Authority of his *Prophets*, and not from any private Reſentment of his own, or any Fit of Paſſion, the Prophet *Eliſha* by a *Divine Commiſſion* pronounced an Imprecation againſt theſe Children, who very probably had been encouraged in this by their Parents; the Conſequence of which was, that *two She-bears* from the Wood tore *two and forty* of them (*ver.* 24.) thus perhaps puniſhing the Parents by the Death of their Children.

That ſome of the *Prophets* had the *Prophetick Gift*, in a larger and more eminent degree than others, is evident from the Requeſt of *Eliſha* to *Elijah*, juſt before his Tranſlation, *Let, I pray thee, a double portion of thy Spirit be upon me* (2 *Kings* ii. 9.) which Words ſeem to have a Reference to *Eliſha*'s School-fellows, whom he deſires to ſurpaſs in this *Prophetick Gift*, as much as the *Firſt-born* did excel the other Children in his Portion of the Inheritance; which was indeed granted to him in a very extraordinary manner; for we find that even after his Death his very Bones exerted

exerted a *Divine Power*, in bringing to Life a dead Man, who being laid in his Sepulchre happened to touch the Bones of *Eliſha* (2 *Kings* xiii. 21.) Nor ought we to be ſurpriz'd that in the Miracles done by him he exceeded his Maſter and Predeceſſor *Elijah*, when we conſider that our *bleſſed Saviour* granted to his *Apoſtles* the power of working greater Miracles than he himſelf did.

The uſual *Habit* which the *Prophets* wore, was a *long Mantle* reaching down to their *Heels*, which being made of rough Skins, with the Hair on it, may be the reaſon, why *Elijah* is deſcribed to be *an hairy man, and girt with a girdle of leather about his loins* (2 Kings i. 8.) The Evangeliſt *Matthew* repreſents in like manner *John the Baptiſt* as clothed in a Raiment of *Camels Hair* (*Mat.* iii. 4.) And the Author to the *Hebrews* deſcribes the *Prophets wandring about in Sheep-skins and Goat-skins* (*Heb.* xi. 37.) Sometimes alſo they wore *Sackcloth*, as the *Habit* of *Mourning*. Thus when *God* commands *Iſaiah* to ſtrip himſelf, he orders him *to looſe his Sackcloth from off his Loins* (*Iſa.* xx. 2.) And we ſee the two great *Prophets* mentioned in *Rev.* xi. 3. appeared clothed in *Sackcloth*. And whereas it's ſaid of ſome of the *Prophets* that they went abroad *naked* (*Iſa.* xx. 2. *Micah* i. 8.) we can hardly think they could be guilty of ſo much *Indecency*, and eſpecially by the expreſs *Order of God*, who always teſtified his Abhorrence of *Nudity*, and enjoin'd his *Prieſts* the uſe of ſeveral Garments to cover the Body, that thus they might be diſtinguiſhed from *Pagan Prieſts*, who were not aſhamed to appear *naked*; ſo that the Words may imply, either that they had part of their Body *naked*, or that they wanted that *upper Garment*, which in theſe Eaſtern Countries was wont to be put on, when they made any publick Appearance; and probably it was ſome ſuch *Veſtment* as this, or perhaps his *Military Accoutrements*, which *Saul* put off, when he is

ſaid

ſaid to propheſy before *Samuel*, and to *lie down naked all day and all night* (1 *Sam.* xix. 24.)

The *Prophets* at the time they were tranſported by the Motions of *God's Spirit*, were ſometimes agitated in a violent manner, which is what *Interpreters* commonly underſtand of the *hand of the Lord being upon them* (*Ezek.* iii. 14.) in imitation of whom the *falſe Prophets* of old affected ſuch like *Tranſports*, and of late ſome ſuch amongſt our ſelves, as if ſuch *violent Phrenſies* had been a Character of their being genuine. It's in this Senſe that ſome do underſtand what's ſaid of *Saul's propheſying*, after he was *moved by an evil Spirit* (1 *Sam.* xviii. 10.) tho', as was formerly obſerv'd, this may bear another Conſtruction. But however the *Prophets* might be in a *bodily Ecſtaſy*, yet their Reaſon and Underſtanding were never rendred uſeleſs and unſerviceable, for ſo St. *Paul* tells us, That *the Spirits of the Prophets were ſubject to the Prophets* (1 *Cor.* xiv. 32.) It appears alſo, that the *Spirit of the Lord* frequently us'd to carry the *Prophets* through the Air, and with vaſt celerity remove them to diſtant Places (*Ezek.* iii. 14.) where by the *Spirit* we are to underſtand the *Power of God*, exerted perhaps by the *Miniſtry* of his *Angels*. Thus *Obadiah*, who hid and fed the *hundred Prophets* in a *Cave*, ſpeaks of it as a thing common (1 *Kings* xviii. 12.) And accordingly in the *New Teſtament* we are told of *Philip*, that when they were come out of the Water, *the Spirit of the Lord caught him away, that the Eunuch ſaw him no more; and Philip was found at Azotus* (*Acts* viii. 39, 40.)

It was very common in all Caſes of difficulty, that both the *King* and *People* had recourſe to the *Prophets* to know the *Will of God*. In the Days of *Samuel* it is ſaid, that, *when a man went to enquire of God, thus he ſpake, Come and let us go to the Seer or Prophet* (1 *Sam.* ix. 9.) *Benhadad* King of *Syria* being ſick, ſent one to *enquire of the Lord by Eliſha, ſaying,*

ſaying, ſhall I recover of this diſeaſe? (2 *Kings* viii. 8.) It was to his own People only (call'd the *loſt Sheep of the Houſe of Iſrael*) that theſe Envoys of *Heaven* were ſent; tho' we have one Inſtance where *Jonah* was commiſſioned to the *Ninivites*, who were not of the *Hebrew* Race.

The *Prophets* not only propheſied by *Word* and *Writing*, but by *ſymbolical Actions* or *Signs*, to ſtrike the more forcibly on the Imagination. Thus *Ahijah* tore his Garment in twelve pieces, and bid *Jeroboam* take *ten pieces* of it, to ſignify the *Alienation* of *ten Tribes* of the *twelve* from the Houſe of *Solomon* (1 *Kings* xi. 30, 31.) *Iſaiah*'s going without his uſual Garment, is ſaid to be a Sign *of the King of* Aſſyria's *ſpoiling the* Egyptians *and* Ethiopians (*Iſa.* xx. 2, 3, 4.) *Jeremiah*'s getting an earthen Bottle and breaking it, was a Sign of the People's being broken and ruined (*Jer.* xix. 1, 10, 11.) and *the Bonds and Yokes about his Neck* were Signs of the neighbouring Kingdoms being ſubdued by *Nebuchadnezzar* (*Jer.* xxvii. 2.) The like Practice continued alſo under the *New Teſtament*, for *Agabus* having bound his Hands and his Feet with St. *Paul*'s Girdle, told the Company, that *ſo ſhould the* Jews *at* Jeruſalem *bind the Man to whom it belong'd* (*Acts* xxi. 11.)

It's obſervable alſo, that the *Prophets* often mention *things to come* as if *preſent* or *paſt*, becauſe they were as certain as if actually *preſent* or *paſt*: And indeed as many things were repreſented to them in *viſionary Dreams*, they were in that ſenſe with regard to the *Prophets* as things already *paſt*. In this manner does *Iſaiah* repreſent the *Birth of Chriſt* (*Iſa.* ix. 6.) and his Sufferings and Death (*Iſa.* liii.) and *David* his *Paſſion* and *Crucifixion* (*Pſal.* xxii.) It's alſo worth obſerving, that the *Prophets* foretold the Times of the *Goſpel*, and the remarkable Events which ſhould then happen, with ſome degree of *Obſcurity*, concealing many

many *Circumſtances*, and couching others under *Veils* and *Figures*; which was abſolutely neceſſary, becauſe the *Jews* themſelves, amongſt whom they propheſied, were to be the *Inſtruments* in bringing about *Man's Redemption* by the Death and Sufferings of the *Meſſiah*. Now if every Circumſtance relating to it had been clearly foretold, the *Propheſies* would have defeated their own *Accompliſhment*; unleſs we ſuppoſe at the ſame time, that *God* would deprive the Perſons intended to accompliſh them of the *Freedom of their Will*; for except in that Caſe we can hardly believe, that the *Jews*, had they been appriz'd of every minute Circumſtance, would, when thus forewarn'd, have had a hand in crucifying *Chriſt*, and deſpitefully uſing him, *who was the Hope, the Expectation, and the Glory of* Iſrael.

The *prophetick Spirit* ceas'd among the *Jews* from the time of *Malachi* (who was the laſt that had it) till the coming of *John the Baptiſt*, whoſe coming *Malachi* expreſly foretels by the Name of *Elijah* (*Mal.* iv. 5.) And we find that the *Angel* who appear'd unto *Zacharias*, expreſly applies that Propheſy of *Malachi* to *John the Baptiſt*, as the Child promiſed to *Zacharias*, who ſhould go before the *Lord* in the Spirit and Power of *Elias* (*Luke* i. 13, 17.) Accordingly *John the Baptiſt* was looked upon by all *true Believers* to be the *ſecond Elias*, that ſhould come before the *Lord*, and he is accordingly atteſted as ſuch by *Chriſt* himſelf (*Mat.* xi. 10. and xvii. 12.)

SECT.

SECTION V.

Of the ſeveral Methods uſed by God, *to communicate his Will to the* Prophets *and other good Men.*

AMONG the ſeveral Ways by which *God* reveal'd his Mind to his People, that by his *Prophets* being one, it will not be amiſs to give a ſhort Account of them all, and particularly of the manner how *God* is ſaid in *Scripture* to have communicated his *Revelations* immediately to theſe *Prophets*.

The Apoſtle *Paul* informs us, that *God did at ſundry times and in divers manners ſpeak by the Prophets* (*Heb.* i. 1.) which intimates, that there was a great variety of *Revelations*, and many different Ways, by which *God* diſcovered his Will to the *World*, according to the different *Periods of Time* that the ſame had ſubſiſted; ſo that as the World became more and more corrupted, the Diſcoveries of his *Will* were multiplied and increas'd. At all times indeed *God* did in ſome meaſure diſcover his *Will* to Mankind by the *Law of Nature*, and the *Light of Reaſon* which he implanted in Men; but as that alone after the *Fall* was but a *weak Guide in divine Truths*, he was pleaſed to communicate his Will by ſeveral *ſupernatural Revelations*, which I ſhall conſider as diſtinct from the Diſcoveries of *natural Light* and *Reaſon*.

Theſe *divine Revelations* may be conſidered, either as they were *ordinary* and *frequent*, or as *extraordinary* and *rare*: The *ordinary* were either *outward* to the *bodily Senſes*, or *inward* to the *Soul* only: The *outward* again were either to the Senſe of Hearing, or to that of Seeing; for without all Queſtion *God* (by whoſe *Almighty Power* the Elements and every thing in Nature ſubſiſt) can ſo model the Air, which is the Vehicle

Vehicle of Sound, and Light by which all Objects become viſible, as to convey what Voices and Shapes he thinks proper to the Ears and Eyes of Men.

The *divine Revelations* which were made to the Senſe of Hearing, were either immediately from *God* himſelf, or by the Mediation of Angels and Prophets: The firſt were uſually made by a Voice from *God*: In this manner he ſpake to *Adam* and *Eve* in Paradiſe, when he commanded them *not to eat of the Tree of Knowledge of good and evil* (*Gen.* ii. 16, 17.) This is called *the Voice of the Lord* (*Gen.* iii. 8.) In this manner did he often reveal himſelf to *Abraham*, *Iſaac* and *Jacob*, to *Moſes* in the *burning Buſh*, and in the *Tabernacle*, and to *Samuel* (1 *Sam.* iii. 4--- 11.) By ſuch Revelations *God* gave as full Aſſurance to the Perſons to whom he was pleaſed thus to reveal himſelf, that the *Voice* came from, and was directed by him, as any mortal Creature can give one another in matters of this kind; only in the laſt-mentioned Caſe *Samuel* being young, it was for want of a full Aſſurance, that it's ſaid of him, *he did not yet know the Lord, neither was the Word of the Lord yet revealed unto him* (*ver.* 7) that is to ſay, ſo plainly as it was afterwards, when we are inform'd, *the Lord had told* Samuel *in his Ear, &c.* (1 *Sam.* ix. 15.)

God alſo reveal'd himſelf to the Senſe of Hearing by the Mediation of Angels. We have abundant Inſtances in *Scripture* of *God's* revealing himſelf in this manner to the *Patriarchs* and other good Men, as to *Abraham* when about to ſacrifice *Iſaac*, to *Lot* before the Deſtruction of *Sodom* and *Gomorrah*, and upon other occaſions to *Iſaac*, *Jacob*, *Gideon*, *Daniel*, and others: Now the way of diſcerning theſe *Angels* to be ſent from *God*, ſeems either to have been by the *Air* and *Majeſty* of their *Looks*, as in the Angel that appear'd to *Manoah*'s Wife (*Judg.* xiii. 6.) or by ſome *miraculous Actions* that were above the Power of Man to perform, as in that which appeared to *Gideon* (*Judg.*

(*Judg.* vi. 21.) For we cannot ſuppoſe that *God*, who is a *Lover of Truth*, would ſuffer ſuch as fear him to be impos'd upon by evil Spirits, or even perplex'd by any phantaſtical Operations of Nature or Art. What relates to the Communications made by *God* to his People, by the Voice of his *Prophets*, has already been ſpoke to in the preceding *Section*, and ſhall be yet further taken notice of before the cloſing of this.

Again *God* communicated his Will, not only by the Senſe of Hearing, but by that alſo of Seeing: This was done either by *Writing*, in which manner the Moral Law was delivered by *God* to *Moſes*, written on *two Tables of Stone:* In this manner alſo the *Scriptures* of the *Old* and *New Teſtament* are conveyed to us by Writing, whereby we can ſee and read the *Will of God*; or by ſome viſible Repreſentations of things; the *Pillar of Cloud* which went before the *Iſraelites* in the Day, and the *Pillar of Fire* which conducted them in the Night, was ſuch a viſible Repreſentation of the *Will of God*, as directed the *Iſraelites* when to march, and when to remain in their Camp.

Sometimes alſo *God* was pleaſed to repreſent to the Eye certain Images and Reſemblances of Perſons and Things, as made a ſtrong Impreſſion upon the *Organ of Sight*; ſuch were the ſtrange Appearances and Signs, mentioned in the Books of *Jeremiah*, *Ezekiel*, and *Daniel*. Theſe were properly call'd Viſions, being Repreſentations of ſome momentous things to People when they were awake, in oppoſition to *Dreams* when they were aſleep: Theſe Viſions were very often accompanied with a Voice, and ſo were communicated to both the Senſes of Hearing and Seeing; ſuch was the *burning Buſh* which *Moſes* ſaw (*Exod.* iii. 2.) out of which *God* called to him (*ver.* 4.) *Saul* in his Journey to *Damaſcus* ſaw a great Light and heard a Voice (*Acts* ix. 3, 4.) The Appearances of Angels (which we have already mentioned) were generally attended with a *Voice*; for it was not ſo much

their Appearance as their Speaking, which made the Diſcovery of *God's* Pleaſure, tho' their Appearance was no mean Confirmation of what was delivered, ſince that could not be done without Commiſſion from *God*.

Beſides theſe external Ways of *God's* revealing himſelf, there were inward Revelations made to the Soul, either when aſleep by *Dreams*, or when awake by *Inſpirations*. *Dreams* were Repreſentations made to Men, when their external Senſes were aſleep, and that with ſuch Strength and Force on their Imaginations, as was ſufficient to evidence their being *divine*, for it's of ſuch only I ſpeak. Theſe are ſometimes call'd in *Scripture Viſions of the Night* (*Job* xxxiii. 15. *Iſa.* xxix. 7.) becauſe Perſons under this Form of Revelation ſaw Things, and heard Voices, as plainly to all Imagination as if they had been awake; on which Account it is, that *Nebuchadnezzar* ſays that *he ſaw a Dream* (*Dan.* iv. 5.)

That *Dreams* or *nocturnal Viſions* were a common way of *God's* revealing himſelf to Mankind of old, is evident from Inſtances almoſt innumerable: In this manner did he reveal himſelf to *Abraham*, *Abimelech*, *Jacob*, *Joſeph*, *Pharaoh*, *Solomon*, *&c.* Now the Reaſon of his making choice of this Method might be, either to convince them of his *Omnipreſence* and conſtant Care of them, that he was not unmindful of them, even when they leaſt thought of him, and were moſt abſent from themſelves; and to ſhew his unlimited Power over their Souls, that even Sleep it ſelf could not hinder his Acceſs to them; or perhaps, becauſe the Mind in the Dead and Silence of the Night was more ſuſceptible of divine Impreſſions, when Nature was huſh'd and the Paſſions aſleep, ſo that no variety of Thoughts diſtract its Attention.

Sleep, it's true, is like a State of Death to the Soul, wherein not only the Senſes of the Body are locked up, but the very Underſtanding and Will are depriv'd of the free Exerciſe of their Functions: But tho'

tho' the *Soul* appears at that time to be in a State of Reſt and Inactivity as well as the Body, yet this is no Impediment why *God* (who created the *Soul* a diſtinct Being from the Body) may not approach the Faculties of the *Soul* many different ways by moving and actuating them as he pleaſes, and by ſuch Methods as none can account for, and this without the bodily Senſes being in the leaſt concern'd; and by this means ſet ſuch a lively Repreſentation of things before the Eye of our Underſtanding, as ſhall make the Reality of its being *divine* clearly appear to us. Whoever owns the *ſpiritual Nature* of *God*, and of the *Soul*, muſt, I think, entertain an eaſier Conception of a Communication between theſe *two ſpiritual Beings*, than he can poſſibly have of the Manner how the *Soul* is moved by *corporeal Beings*; as for inſtance, how it comes to underſtand the Thoughts of Man, communicated to it by the Agitation of the *Air* upon the Ear of Man, and of the manner how this Sound and Agitation (which is corporeal) conveys the Thoughts from the Ear to the Soul, and makes me underſtand what another Man thinks. If therefore the Communications betwixt the *Soul of Man* and the *ſpiritual Nature of God*, (who is the Creator of it) is more eaſily underſtood, than ſuch like Conveyances are from one Man to the *Soul* of another, it follows that the *Spirit of God* by its infinite Power may, and doubtleſs muſt reach not only to the awakening of our intellectual Faculties, but even to the advancing them above their ordinary Meaſure of *Perception* while the Body is aſleep, which is ſufficiently intimated to us by the Author of the Book of *Job* (*Chap.* xxxiii. 14, 15, 16.) And it's evident that *Jacob*'s Viſion of the *Ladder*, and the comfortable Words which *God* ſpake from the top of it (*Gen.* xxviii. 15.) made ſuch a lively Impreſſion upon him, that he proceeded in his Journey with Chearfulneſs and Alacrity.

The greateſt difficulty in this ſeems to be, how to diſtinguiſh *divine Dreams* from ſuch as were purely natural, or to fix a juſt *Criterion* whereby to diſcriminate the one from the other: But ſince *God* was pleas'd to make uſe of this way of *Revelation*, there is no doubt but that any Repreſentations made by his infinite Power upon the Underſtanding of Man, were in a more lively, clear and diſtinct manner than other *natural Dreams*, their Images ſtronger, the Impreſſions more vigorous and forcible, and fix'd more deeply in the *Soul*, freer from confuſed and idle *Phantoms*, or any mixture of foreign *Images*, and no doubt attended by ſome ſecret *Impulſe* of the *Spirit of God*, ſo as to give full Satisfaction to the Perſon to whom *God* was pleas'd to vouchſafe them, of their being *divine*: And thus the *Viſion* which *Joſeph* had in a *Dream*, after he was reſolv'd to put away his eſpous'd Wife *Mary* (*Mat.* i. 20.) gave him clear Satisfaction, that her Conception was immaculate, and the immediate Work of the *Holy Ghoſt*; whereupon it's ſaid, *He was not diſobedient to the heavenly Viſion*; but taking the *holy Virgin* home to him, liv'd with her, to all outward Appearance, happy in their mutual conjugal *Love*, which was entirely the Conſequence of the Satisfaction he had received by that *divine Dream*.

Another inward Way, by which *God* reveal'd himſelf to the Minds of Men, and eſpecially of the *Prophets*, was by *Inſpiration*, which was an inward Excitement of the *Soul* by the Operation of the *Holy Ghoſt*, without any bodily *Perception* or *Senſation*, enlightning their Underſtandings, clearly to apprehend and diſcern what was revealed, and prompting their Minds and Wills to proclaim what the *Lord* dictated to them from within; a leſs Degree of which is call'd *Illumination*; which was as it were a Preparative to the former. In this general Senſe, as I have thus deſcribed the Word *Inſpiration*, we acknowledge all the Authors of the Canonical Books of *Scripture*, both of

of the *Old* and *New Teſtament*, as Prophets; for it's ſaid, that the *Prophets ſpake as they were ſtirred up*, that is, theſe *ſacred Penmen* dictated and compos'd the *Scriptures*, as they were influenced by the *holy Spirit of God*; and hence it is frequently ſaid of them, *The Word of the Lord came unto them*, and they themſelves ſay, *The Lord ſpake unto me*, &c.

That the *Prophets* ſhould be able to foretel things ſo many Ages before they came to paſs, as for Example, That he who went from *Judah* to denounce *God's Judgments* againſt the *Altar of Bethel*, and againſt *Jeroboam* for ſetting it up, ſhould make mention of the very Name of *Joſiah* (who was to be *God's Inſtrument* in executing them) *three hundred and ſixty Years* before the Event happened (1 *Kings* xiii. 2.) That *Elijah* ſhould denounce all the Puniſhments which *God* would bring upon *Ahab* and his Family for their great Impiety, ſeveral Years before the thing came to paſs; that *Iſaiah* ſhould propheſy of *Cyrus* by Name (*Iſa.* xliv. 28. and xlv. 1.) *two hundred and ten Years* before the Accompliſhment of his *Propheſy*, ſhould foretel the rebuilding of the *Temple*, and deſcribe his Conqueſts in ſuch full and extenſive Terms, that the Hiſtory of *Cyrus* by *Xenophon* has hardly done it more accurately; That *Hoſea*, *Joel*, *Amos*, and *Obadiah* ſhould ſpeak ſo pointedly of the *Captivity*, and *Daniel* of the preciſe Time of the *Meſſiah's Coming*, *four hundred and ninety Years* before it happened: Theſe, I ſay, and much more that could be mentioned, can ſurely be aſcribed to nothing elſe but the *Inſpiration of God*, which made the ſame *ſtrong Impreſſions* upon the Minds of the *Prophets*, and guided their Tongues to the ſame Words and Expreſſions, as if the things had been actually preſented before their Eyes.

Well may we ſuppoſe that at any time, when *God* made choice of a *Prophet* to reveal his Will, he gave him full Conviction of the Reality of his own *Inſpiration*, ſo as to make it impoſſible for him to reſiſt

the Impulſe: For ſo *Ezekiel* tells of himſelf, *The Spirit* (ſays he) *lifted me up and took me away, and I went in Bitterneſs, and in the heat of my Spirit, for the hand of the Lord was ſtrong upon me* (Ezek. iii. 14.) and indeed conſidering that the *Prophets* were Men of a ſober and good Underſtanding, and moſt of them of very liberal Education, we can hardly believe they would have ventured upon ſo hazardous an Employment, where Perſecution was doubtleſs to be their Lot, had they not been urg'd to it by an immediate and irreſiſtible Call from *Heaven*. The *Apoſtle* gives us a ſad Deſcription of the many Calamities which their Profeſſion brought upon them (*Heb.* xi. 36, 37.) Now what Men in their ſenſes would have expos'd themſelves to ſuch Sufferings, had they not firmly believed that they were inſpired by *God*, and under an abſolute neceſſity of executing their Office, whatever Hazards ſtood in their way: As therefore they were Men of Senſe, Men of Integrity, pretending to no Commiſſion which they had not, this and the Excellency of the Doctrines which they taught, the Certainty of the Predictions which they gave, and the many *Miracles* which they did in Confirmation of theſe, all loudly proclaim'd them to be ſent from *God*.

To the forementioned Ways of *God's* communicating his Will and Pleaſure may be added that *Impulſe*, whereby Perſons were ſtirred up by *God* to undertake ſome extraordinary Enterprize, and to accompliſh ſome very notable Act; as that of *Moſes* who ſlew the *Egyptian*, that of *Phinehas* who ſlew *Zimri* and *Cosbi*, thoſe two impudent and bold Sinners; that of *Samſon* who at the Expence of his own Life deſtroyed the *Philiſtines*, and many ſuch others of the like kind.

Now tho' theſe ways of *Revelation* were pretty uſual and frequent, both before and after the *Law*, and are therefore reckoned among the ordinary ways of *God's* communicating his Will to Mankind, yet there were other

other Methods uſed by *God*, during both theſe Periods of Time, which were extraordinary, as being more rare, and out of the ordinary Courſe of *God's* Providence; ſuch as the Revelations made to *Moſes* on the Mount, when he delivered to him the *Law*, which was the higheſt degree of Revelation we read of in Scripture, and what was peculiar to *Moſes* only; for it's ſaid, That *God ſpake to him face to face as a man ſpeaketh to his friend* (*Exod.* xxxiii. 11.) And tho' *Moſes* ſays to the People of *Iſrael*, That *God talked with them face to face in the Mount* (*Deut.* v. 4.) Yet that muſt be underſtood immediately of *Moſes* only, and that the Comunications made to them from *God* were through his Miniſtry and by his Mediation, for they were not ſuffered to come near the Mount. *Jacob* indeed teſtifies of himſelf, that *he had ſeen God face to face* (*Gen.* xxxii. 30.) but we do not read that he talked with *God* after that manner, which implies ſomething more.

The *Jewiſh* Commentators make the Difference between *Moſes* and other *Prophets* to conſiſt in theſe Particulars, *Firſt*, That *God* ſpake to others by a Mediator, that is (as they explain it) by ſome *Angel*, but to him by himſelf without the Intervention of any other. *Secondly*, That they never propheſied, but their Senſes were all bound up either in *Viſions* or *Dreams*, whereas he was perfectly awake as we are when we diſcourſe one with another. *Thirdly*, That after the *Viſion* was over, they were either left ſo weak and feeble, that they could ſcarce ſtand upon their Feet (as appears from *Dan.* viii. 27.) whereas *Moſes* ſpake with the *divine Majeſty* without any Conſternation. *Fourthly*, That no *Prophet* but he could know the Mind of *God*, when he pleas'd, becauſe *God* communicated himſelf to them, only when he thought proper, whereas *Moſes* might at any time have recourſe to *God*, to enquire of him, and receive an Anſwer.

From which it's evident, that, tho' the way of Conveyance to *Moſes* was the ſame, as in *God's* ordinary ways of *Revelation*, *viz.* by hearing or ſeeing, or both, yet the way of Revelation made to him, was in the moſt exalted degree, and for that reaſon only is called extraordinary; and ſuch alſo were the Revelations made by *God* to the *High-prieſts* when conſulted by *Urim* and *Thummim*, of which I have ſpoken formerly in the Title of *High-prieſts*. Now moſt of theſe different Ways of *God's* revealing his Will to his People, are mentioned in *Numb.* xii. 6, 7, 8. 1 *Sam.* xxviii. 6. and *Joel* ii. 28.

SECTION VI.

Of the Rechabites, Nazarites, Scribes, Phariſees, Sadducees, Publicans, Proſelytes *and* Helleniſts.

BEFORE I finiſh what relates to the Perſons employed in religious Affairs, I look upon this as a proper Place, to ſpeak of ſuch other Perſons among the *Jews*, who, tho' not immediately concerned in the Adminiſtration of Worſhip, yet were ſome way or other diſtinguiſh'd from the Bulk of the People, either in their Principles of Religion, or in Matters which in a greater or leſſer Degree had a Relation to it; and ſuch were theſe mentioned in the Title of this *Section*, of whom a ſhort Account ſhall be given in the Order as they are there placed.

The *Rechabites* were the Poſterity of *Rechab* the Father of *Jonadab*, who lived in the Days of *Jehu*, of whom mention is made in 2 *Kings* x. 15. This *Rechab* is ſaid to be a *Kenite* (1 *Chron.* ii. 55.) And is ſuppos'd to be deſcended from ſome of the Poſterity of *Hobab* Brother-in-law to *Moſes*, who accompanied the *Iſraelites* into *Canaan* (*Numb.* x. 29.

Judg.

Judg. i. 16.) and conſequently were *Midianites*, and not of the Race of *Jacob:* But however this be, it's evident they were a ſort of *Votaries*, who lived among the *Jews*, and diſtinguiſh'd themſelves from them by their retir'd Life, and their ſtrict Piety and Abſtinence; for by the Injunctions of *Jonadab* (who ſeems to be the Founder of that Order) they were bound to drink no Wine, nor to build Houſes, but to dwell in Tents in the open Fields, to live a contemplative Life, and avoid all Occaſions of Luxury and Vice, as will appear from the Paſſage of Scripture which immediately follows.

Upon the firſt Invaſion of *Nebuchadnezzar*, with intent to beſiege *Jeruſalem*, theſe *Rechabites* apprehending themſelves in more Danger in the open Country, came to *Jeruſalem* for Safety: By theſe People *God* intended to convince the *Jews* of their Diſobedience to him, and therefore he ordered his Prophet *Jeremiah* to bring them to an Apartment of the *Temple*, and there offer them Wine to drink, which when they refus'd, on account of its being contrary to their Inſtitution, which they never had violated, the *Prophet*, after due Commendation of their Obedience, turn'd it upon the *Jews*, and reproach'd them who were *God's* peculiar People, for being leſs obſervant of his Laws, than theſe poor *Rechabites* had been of the Injunctions of their Anceſtors (*Jer.* xxxv.) Wherefore the Lord declares (*ver.* 18, 19.) That, *becauſe the Rechabites had obeyed the Precepts of Jonadab their Father, therefore Jonadab ſhould not want a Man to ſtand before him for ever:* And accordingly after the *Captivity* (for they were carried along with the two *Tribes*) they were employed as *Singers* and *Porters* in the Service of the *Temple*; for tho' they were not of the Tribe *Levi*, yet the Declaration of the *Divine Will* by the Mouth of the Prophet *Jeremiah*, was in this Caſe a ſufficient Vocation.

A *Nazarite* was one, who under the *Levitical Law* either to attain the Favour, or avert the Judgments, or acknowledge the Mercies of *Almighty God*, vowed a Vow of particular Purity, and ſeparated themſelves (for ſo the Word ſignifies) in an extraordinary manner to the Service of *God*, and that either for Life, or for a ſet Space of Time. The *Law* concerning it is mentioned in *Numb.* vi. by which it appears that this Vow might be made either by a Man or Woman. During this time, whatever it was either longer or ſhorter, the Perſons engag'd in this Vow of *Nazaritiſm*, were to abſtain from Wine and all intoxicating Liquors (*ver.* 3, 4, 5.) not to cut the Hair of their Head (*ver.* 5.) not to come near a dead Body, or to aſſiſt at a Funeral (*ver.* 6, 7, 8.) Nay the Matter was carried ſo high by the *Levitical Law*, that, if any happened to die ſuddenly in their Preſence, the whole Ceremony of this Separation was to begin afreſh, tho' the time was near elapſed (*ver.* 9-13.) But if no ſuch Accident happened during the Days of their Separation, then as ſoon as the time of their Vow was expir'd, they were to offer ſuch Sacrifices as the Law appoints (*ver.* 13—22.) which being done his Head was ſhaved, and he was abſolv'd from the Vow by the Prieſt; after which he might drink Wine, and uſe the ſame freedom that other People did.

This Vow of *Nazaritiſm* was generally a voluntary Deed of the Perſons who thus bound themſelves to it, and was uſually for a limited Time only; but we have Inſtances in *Scripture* of ſuch who were *Nazarites* by Birth, being conſecrated by their Parents, and this was commonly for Life. Of this Sort was *Samſon* (*Judg.* xiii. 5.) and *Samuel* (1 *Sam.* i. 11.) and *John the Baptiſt* (*Luke* i. 15.) It was upon Condition of *Samſon*'s continuing a *Nazarite* during Life (as his Parents had vowed) that he was to be the Deliverer of *Iſrael*, and therefore when after his Hair was cut off by *Dalilah*, and the Vow of *Nazaritiſm* broken,

broken, his great Strength immediately left him, whereupon he became a Prey to his Enemies, and soon ceas'd to be the Deliverer of *Israel*.

Of the Temporary Vow of *Nazaritism* we have something that occurs in two Places of the *New Testament*. One in *Acts* xviii. 18. which Dr. *Hammond* says relates to *Aquila*, but others more properly to St. *Paul*; but whether the one or the other, it was without all question the Vow of *Nazaritism*; and whereas one Injunction relating to this Vow was, that, after shaving the Head at the Door of the *Tabernacle*, the Hair was to be put *in the Fire under the Sacrifice* (*Numb.* vi. 18.) that is, in the lower Part of the Fire on the Altar, it's evident from that, that the Accomplishment of the Vow could only be done at *Jerusalem* where the Altar was. It's most probable therefore, that this Shaving (which is said to be done at *Cenchrea*) was not done upon the Accomplishment of the *Vow*, but upon some interveening *illegal Pollution*, which oblig'd him to commence his Days of *Consecration* anew; and there appears no Impediment by the *Law*, why this might not be done any where, provided the *Offering* that succeeded it, was made on the *eighth Day* at *Jerusalem*, which, whether this was done at that precise Time, or deferr'd till he arrived at *Jerusalem*, is uncertain.

The other Place in the *New Testament* which concerns this *temporary Vow* of *Nazaritism*, relates plainly to St. *Paul* (*Acts* xxi. 23, 24.) where we find him at *Jerusalem*: And because he had given offence to some *Judaizing Christians* in admitting the *Gentiles* without obliging them to be *circumcis'd*, St. *James* advises him to clear himself from all such Aspersions by contributing to the Charges of *four Men*, who had such a *Vow* as this upon them, by paying the Expenses of procuring Offerings for them (their *Vow*, it seems, being at an end, and they probably poor, and not able to purchase such Offerings) whereby he would satisfy the

Jews,

Jews, that he was willing to obſerve the Law; for ſuch as were of Ability were reckoned *zealous of the Law*, who by ſuch a meritorious Act contributed to provide Offerings for a poor *Nazarite*. Accordingly this *Apoſtle* who was *all things to all Men*, in matters indifferent, provided *he could gain ſome*, complied, and probably at this time St. *Paul*, together with theſe *four Nazarites*, accompliſh'd his own Vow, which he had afreſh commenc'd at *Cenchrea* (ſpoke of in the preceeding Paragraph) by making the Offerings requir'd by the *Law*, which he could not offer there.

I have already given an Account of the *Scribes*, ſo far as they were *Teachers* and *Interpreters* of the *Law*, in the end of *Book II. Chap. iii.* and therefore ſhall not trouble the Reader with repeating any thing that's there mention'd; only as they were *Doctors of the Law*, they had *Scholars* under their care whom they taught the Knowledge of the *Law*, and who in their *Schools* ſat in *low Seats* juſt under theirs; in which ſenſe it is that St. *Paul* tells us, he was brought up at the feet of *Gamaliel* who was one of them.

Beſides the different Appellations given in *Scripture* to the *Scribes* (of which formerly) the word *Scribe* has ſeveral other Significations in the *ſacred Writings*. In the Court of the Kings of *Judah* they were the *Secretaries* and *firſt Officers* of the *Crown*. *Seraiah* was *Scribe* or *Secretary* to King *David* (2 *Sam.* viii. 17.) *Shevah* and *Shemaiah* exercis'd the ſame Office under the ſame Prince (2 *Sam.* xx. 25. 1 *Chron.* xxiv. 6.) In *Solomon's* time we find *Elihoreph* and *Abiah* Secretaries to that *King* (1 *Kings* iv. 3.) *Shebna* under *Hezekiah* (2 *Kings* xix. 2.) and *Shaphan* under *Joſiah* (2 *Kings* xxii. 9, 10.) all mentioned under the Name of *Scribes*. They are alſo ſpoke of under the Character and Deſignation of *Commiſſaries* or *Muſter-maſters* of the *Army*; thus in the Reign of *Uzziah* King of *Judah* we find mention made of *Jeiel the Scribe who had under his hand the number of the King's Army* (2 Chron. xxvi. 11.)

Jeremiah

Jeremiah ſpeaks of a *principal Scribe of the Hoſt who muſtered the People of the Land* (Jer. lii. 25.) and which is alſo recorded (2 *Kings* xxv. 19.) A *Scribe* is alſo put for a *Man of Learning*, and one that underſtands the *publick* and *politick* Concerns of the *State*; in this ſenſe *Jonathan David's Uncle* by the *Father's ſide*, is call'd a *Counſellor, a wiſe Man, and a Scribe* (1 Chron. xxvii. 32.) our *Lord* joins the *Prophets, Wiſemen*, and *Scribes* together (*Mat.* xxiii. 34.) And after him St. *Paul*, when he asks, *where is the wiſe? where is the Scribe? where is the Diſputer of this World?* (1 Cor. i. 20.)

Such in the *Jewiſh Republick* as were noted for Writing well, were in great Eſteem, and that Employment was very conſiderable. In *Judg.* v. 14. it's ſaid, *Out of* Zebulon *came they that handle the Pen of the Writer*. Perſons skilful this way were called *Scribes*; *Baruch* was an *Amanuenſis* or *Scribe* to *Jeremiah* (*Jer.* xxxvi. 10, 26.) It was part of the Office of theſe *Scribes* both under the *Law* and the *Goſpel*, to copy out the *Bible* for ſuch as had occaſion for it. Such as were employed this way were generally *Men of Learning*, and regularly of the Tribe of *Levi*; for every one was not thought fit to tranſcribe the *original Scriptures*, nor any *vulgar Pen* permitted to copy things of ſo ſublime a Nature. Theſe took particular care to preſerve the Purity of the Text, that no Error or Corruption ſhould creep either into the *Original* or *Copy*.

In our *Saviour's* time all the Knowledge of the *Jews* with reſpect to the *Scriptures*, conſiſted in their *Phariſaical Traditions*, and in the Uſe that was made of them to explain, or rather pervert the *Scriptures*: And becauſe this was the chief Buſineſs of the *Scribes* at that time (who were generally *Phariſees*) therefore we find the *Scribes* and *Phariſees* commonly join'd together in the Goſpel. The *Phariſees* were ſo called from a Word that ſignifies *Separation*, becauſe the prevailing

prevailing Paſſion or rather Ambition of this Sect was to diſtinguiſh and ſeparate it ſelf from all others in their extraordinary Pretences to Piety: They were one of the moſt ancient and moſt conſiderable Sects among the *Jews*.

In order to form a right Judgment concerning the different *Sects* among the *Jews*, it's fit to know, that during the time of the *Prophets* (who by their Revelations from *God* were immediately inſtructed in his Will) it ſeems probable, that no Diſputes about *Matters of Religion* could poſſibly ariſe, becauſe their *Authority* was ſufficient for the *Deciſion* of every *Controverſy*; but when this Race of *Prophets* diſappear'd, Men ſoon began to wrangle and diſpute about matters of *Religion*, and to form themſelves into different Sects and Parties; inſomuch that after the Return of the People from *Babylon*, when the *Jewiſh Church* came to be ſettled again in *Judea*, there were chiefly two ſorts of Men among the Members of it; the one ſuch who contented themſelves with that only which was written in the Law of *Moſes*, and the other ſuch, who over and above the Law added the *Conſtitutions* and *Traditions* of the *Elders*, and by way of Supererogation devoted themſelves to many rigorous Obſervances: From the former of theſe ſprung the *Sadducees*, and from the latter the *Phariſees*. Theſe were the chief of the *Religious Sects* mentioned in the *Goſpel*. Any other Diſtinctions among the *Jews*, ſuch as *Publicans*, *Herodians*, *Samaritans*, *Galileans* and *Eſſenes*, were rather *Politick* Diſtinctions, than *Religious Sects*.

To return then to the *Phariſees*, the main diſtinguiſhing Character of this *Sect* was their *Zeal* for the *Traditions* of the *Elders*, which they believed to be of equal Authority, and deriv'd from the ſame Fountain, as the *written Word of God*, pretending that both were delivered to *Moſes* from Mount *Sinai*. Theſe, therefore, being the chief Propagators of the *Traditional Law*, it's

it's on this Account that they and the *Scribes* (who were alſo of this Sect) are ſo often reprov'd by *our Saviour*, ſome of which *Traditions* he particularly mentions and condemns (*Mat.* xv. 1—6.) The grand Principle in *Religion* in which they differed from moſt of the other *Sects*, eſpecially the *Sadducees*, was in acknowledging a *Reſurrection*, and the Exiſtence of *Angels* and *Spirits*. This is plainly held forth to us in *Acts* xxiii. 8. But if *Joſephus* is to be credited, this *Reſurrection* of theirs was no more than a *Pythagorean Reſurrection*, that is, a *Reſurrection* of the *Soul* only, by its *Tranſmigration* into another Body, and being born anew with it; holding this Diſtinction between the good and the bad, that the bad were puniſh'd in the next Bodies to which they were ſent, for the Sins committed in the former, which they ſaid was quite otherwiſe with the good.

This Account of *Joſephus* is ſtrongly confirm'd by two Inſtances we have in the *New Teſtament* of ſome of *our Saviour's Diſciples*, who not being yet fully inſtructed *in that Life and Immortality which he brought to Light*, appear to have imbibed this Doctrine of *Tranſmigration*; for in the Caſe of the Man who was born blind, they ask *our Saviour*, *Who did ſin, this Man or his Parents, that he was born blind?* (*John* ix. 2.) which plainly ſuppoſes an *antecedent State of Being*, otherwiſe it cannot be conceived, how a Man could ſin before he was born. And when the *Diſciples* told *Chriſt*, that ſome ſaid of him, *he was* Elias, *and others* Jeremias, *or one of the Prophets* (Mat. xvi. 14.) This can be underſtood no otherwiſe, but that they thought, according to the Doctrine of the *Tranſmigration of Souls*, that he was come into the World with the Soul of *Elias*, or of *Jeremias*, or of one of the old *Prophets*, which had been tranſmitted into him and born with him.

They were alſo of Opinion, that good Works were meritorious, and therefore they invented a great many Super-

Supererogatory ones, upon which they valued themſelves more, than upon the Obſervance of the Law: Of this ſort were their frequent *Waſhings*, eſpecially before Meals, and when they came from *publick Places*, where they thought they might be defiled. To this they aſcribed ſo much *Sanctity*, that, if any came to a Houſe where there was not Water enough, both to drink and waſh, the *Phariſee* would chooſe the latter, tho' he died with Thirſt. Of the like meritorious Efficacy did they reckon their long Prayers in publick Places, (*Mat.* vi. 5.) their nice Avoidance of reputed Sinners (*Luke* v. 30. and vii. 39. and xv. 2.) their Faſting twice a Week (*Luke* xviii. 12.) their minute Payment of *Tithes* (*Mat.* xxiii. 23.) their ſtrict Obſervance of the *Sabbath* (*Mat.* xii. 2.) and their oſtentatious Enlargement of their *Phylacteries* and the Borders of their Garments (*Mat.* xxiii. 5.) By which mighty Show of Zeal and pretended Strictneſs in *Religion* above the ordinary Rank of Men, they procur'd to themſelves a ſtrange *Veneration* from the *common People*, and while they were loved by theſe, they were dreaded by the *great ones*, ſo that their Power and Authority in the State was very conſiderable; and we find them every where mentioned as fierce Oppoſers of *our Saviour's Doctrine.*

As to theſe *Phylacteries* which I have mentioned, they were Pieces of Parchment which they wore on their Foreheads, and Arms, on which were wrote ſome Sentences of the *Law.* This they did in obedience to the *literal*, while they miſtook the *ſpiritual Senſe* of theſe Words, which ſays, that *the Law ſhould be a ſign upon thine Hand, and for a Memorial between thine Eyes* (Exod. xiii. 8.) and is again repeated (*ver.* 16.) Now for the greater Show they made theſe *Phylacteries* very broad, that they might be more obſerv'd by the People: And for that ſame Reaſon they enlarged the Borders or Fringes of their Garments, which were appointed

appointed to make People mindful of *God's Commands* (*Numb.* xv. 38, 39.)

But tho' they thus diſcriminated themſelves from all others by theſe peculiar Badges of Diſtinction, and put on a ſour and grave Countenance, yet they were nothing but hypocritical Villains, their whole Aim being to be ſeen of Men (*Mat.* xxiii. 5.) And from the Character given of them by *our Saviour* in that whole Chapter, it's evident, that they were an *inſolent* and *implacable Generation*, *ſpiteful*, *malicious*, *voracious*, *mercileſs*, and moſt ſuperlatively *cenſorious* and *uncharitable*; ſo that it's hard to ſay which was moſt predominant, their *inſatiable Avarice*, their *inſupportable Pride*, or their *unfathomable Hypocriſy*.

The *Sadducees* were oppoſite to the *Phariſees* both in Temper and Principles, for they were Men that pretended to no manner of Zeal or Diſguiſe in *Religious matters*, and therefore they are never charged with *Hypocriſy*. On the contrary they were Men of looſe and profligate Lives, which indeed was no more than the Natural Conſequence of their Principles, for they denied the Immortality of the Soul, and alſo a Reſurrection, and conſequently a future State, and all Rewards and Puniſhments in another Life (*Mat.* xxii. 23.) This drew Men of the firſt Rank and Quality to join with this Sect of the *Jews*, who abounding moſt in the things of this World, are the forwardeſt to neglect and disbelieve the Promiſes of a better; and being under greater Temptations to follow a debauched Life, were ready to take Sanctuary in thoſe Opinions, which moſt extinguiſh'd the Apprehenſions of an After-reckoning.

But tho' the *Sadducees* did not believe a future State, yet they profeſs'd themſelves oblig'd to obſerve the Law, becauſe of the temporal Rewards and Puniſhments annex'd to ſuch Obſervance; and hence it was that they were moſt ſevere and implacable in their Puniſhment of Sedition and Tumults, leſt their ſoft and

eaſy Courſe of Life ſhould thereby be interrupted, which was the only Happineſs their Principles allowed them to expect; and therefore we find them zealouſly concern'd in the Proſecution of *Chriſt*, whom they accus'd of *Sedition*. It was for the ſame Reaſon alſo, that the *Sadducees*, who, one may think by their Principles, were not much concern'd in the Coming of the *Meſſiah*, yet look'd more impatiently for him, than any other *Sect* of the *Jews*; becauſe the general Notion of the *Jews* was, that he was to be a temporal Deliverer and King; now the *Sadducees* who confin'd all their hopes to this preſent Life, had a great Intereſt that he ſhould appear in their time, that they might enjoy the Fruits of his Conqueſt, and the Happineſs they expected during his Reign.

They were great Oppoſers of the *Traditional Law*, but then they run into the other Extreme; for they admitted only of the *five Books of Moſes*, rejecting all the other Parts of the *holy Scriptures*, as well the *Prophets* as the *Hagiographa*, at leaſt they did not give ſuch credit to theſe as to the other. In theſe laſt there are plain and undeniable Proofs of a future State, and the *Reſurrection* from the *Dead*, and therefore having embraced the Doctrine of denying both, they did what uſually all *Hereticks* do, that is, reject, right or wrong, whatſoever did make againſt them: And this ſeems to be the moſt probable Reaſon, why in the *Diſputation* which *Chriſt* had with the *Sadducees* (*Mat.* xxii. *Mark* xii. and *Luke* xx.) he draws his Argument only by Conſequence from what is ſaid in the Law, becauſe he knew they rejected the *Prophets* and other Writings of the *Old Teſtament*, and therefore would admit of no Argument from them, nor indeed of any but what was drawn from the Law.

They denied alſo the Exiſtence of *Angels* and all *ſpiritual Beings* but *God* only (*Acts* xxiii. 8.) tho' it's pretty difficult to apprehend, how they could deny the *Being of Angels*, and yet receive the *Books of Moſes*, where

where ſuch frequent mention is made of *Angels*, and of their *Appearances*: But it's probable they looked upon *Angels* not as particular *Beings* ſubſiſting of themſelves, but as *Powers*, *Emanations*, or *Qualities*, inſeparable from the *Deity*, juſt as the *Sun-beams* are inſeparable from the *Sun*. Many, I find, are of Opinion, that the *Sadducees*, being Men of the firſt Quality and of the greateſt Power and Riches, were cut off in the Deſtruction of *Jeruſalem* by the *Romans*, and that the whole *Sect* periſh'd at that time; but this muſt be a miſtake, for the Emperor *Juſtinian* mentions the *Sadducees* in one of his Novels, where he baniſhes them out of all the Places of his Dominions, and condemns them to the ſevereſt Puniſhments, as People that maintain'd atheiſtical and impious Tenets. *Nov.* 146. *Auth. Collat.* 9. *Tit.* 27.

The *Publicans* were Perſons of no particular *Sect*, nor of any *religious Function*, but were certain *publick Officers* employed by the *Romans* in *Judea* (after they had brought that Country under their Dominion) for collecting their *Tributes*, *Tolls*, and *Impoſts*. Their Office was formerly of great Account and Reputation among the *Romans*, and conferr'd upon none leſs than the *Equeſtrian* Order, as the Writers of that Nation inform us: But afterwards theſe *Tributes* falling into the hands of *inferior Farmers*, (who were generally People of a *low Rank*) the Office of *Publicans* became *baſe* and *infamous*. Two things eſpecially concurr'd to make this Employment *odious* to the *Jews*; *Firſt*, The Perſons who manag'd it, were uſually *covetous* and great *Exactors*; for they themſelves having farmed the Cuſtoms of the *Romans*, generally uſed all methods of *Extortion* and *Oppreſſion*, to enable them both to pay their Rents, and to raiſe advantage to themſelves, and upon this Account they became *infamous* even among the *Gentiles*. *Secondly*, Theſe *Impoſts* were an Affront to the Liberty and Freedom of the *Jewiſh Nation*; for they looked upon themſelves as a *free-born*

People, and that they had been immediately inveſted in this Privilege by *God* himſelf; and accordingly they beheld this Office of *Publicans*, as a daily and ſtanding Inſtance of their *Slavery*, which of all other things they could leaſt endure; and theſe *Publicans* being generally *Jews* themſelves, ſeem'd by theſe *rigorous Exactions* from their own *Brethren* to conſpire as it were with the *Romans*, to entail *perpetual Slavery* upon their own Nation; to which we may add that theſe *Publicans* were oblig'd by the neceſſity of their Office to have frequent *Dealings* and *Converſe* with the *Gentiles*, which the *Jews* held unlawful and abominable.

Upon theſe Accounts the *Publicans* became ſo univerſally abhorred by the *Jews*, that they reckon'd it unlawful to eat or drink, walk or travel, or have any *Civil Society* or Commerce with them; and therefore they were commonly reckoned in the Claſs of *Heathens* and *Sinners* (*Mat.* xviii. 17.) And for this reaſon the *Jews* frequently reproach'd *our Saviour* for being a Friend to *Publicans* and *Sinners* (*Luke* vii. 34.) But as he had no regard to Perſons or their Office, if otherwiſe deſerving, he told them, *that Harlots and Publicans ſhould be preferr'd before them in the Kingdom of Heaven* (Mat. xxi. 31.) It appears by the *Goſpel*, that there were many *Publicans* in *Judea* in the time of *our Saviour*. *Zaccheus* probably was one of the *principal Farmers*, for he is called the *Chief among the Publicans* (Luke xix. 2.) *Matthew* appears only to be an *inferior Publican*, for it's ſaid of him, that *he was ſitting at the Receipt of Cuſtom* when *our Saviour* call'd him (*Mat.* ix. 9.)

The *Romans* were very ſevere in caſe any *Farmer* of the *publick Revenue* exacted more than what was due; for by a particular Law (*L. Hoc Edicto, in fine Digeſt. de Publican.*) whoever was convicted of *Extortion* was oblig'd to return *four times* the Value of what he had extorted; and this very probably is the Reaſon

Reaſon why *Zaccheus* (who it's likely, as I juſt now mentioned, was one of the *principal Farmers*) aſſures *our Saviour* who had done him the Honour to accept of a *Lodging* in his Houſe, that he was ready to give *half of his Goods to the Poor*, and to *return fourfold*, of whatever he had unjuſtly acquir'd (*Luke* xix. 8.)

As to Proſelytes it ſhould be obſerv'd, that the *Jewiſh Nation* was made up of *two ſorts* of People, either thoſe who were of the *original Stock*, or thoſe of *other Nations*, who were *naturalized* among them. Theſe latter are diſtinguiſh'd in *Scripture* by the Name of *Strangers* in the *Old Teſtament*, or Proſelytes in the *New*; becauſe they were originally of ſome other Country, and coming into the *Religion* and *Conſtitution* of the *Jews*, complied with theſe Conditions, which were requiſite to their Qualification, ſo that a Proſelyte in general may be deſcribed, One who being a *Gentile* by Birth and Religion, came over to the *Jewiſh Religion* in whole or in part.

And therefore becauſe ſome of theſe Proſelytes embraced the *Jewiſh Religion* only in part, and others ſubmitted wholly to it, (that is, both to the Moral and Ceremonial Law) hence aroſe the Diſtinction among the *Jews* betwixt *Proſelytes of the Gate* and *Proſelytes of the Covenant*. The Proſelytes of the Gate were ſuch *Gentiles*, as were by the *Jews* permitted to dwell among them, and admitted to the Worſhip of the God of *Iſrael*, and the Hopes of a future Life, but did not engage themſelves to an entire Obſervance of the Law, and ſo were not *Circumcis'd*, nor conform'd to the *Moſaical* Rites and Ordinances, being oblig'd only to the Obſervation of theſe Precepts, which the *Jewiſh* Doctors call the *ſeven Precepts of Noah*, *viz. to renounce Idolatry*, *to worſhip the true God*, *to obſerve the Sabbath*, *to abſtain from Murder*, *to refrain from all unlawful Commixtures*, *to ſhun Theft and Robbery*, and *to abſtain from*

eating of Blood. Such who did not conform to theſe, were allowed no *Habitation* among the *Jews*; but ſuch who did, and went no farther in the *Jewiſh Religion*, were called *Proſelytes of the Gate*, becauſe they were permitted to inhabit within their *Gates* and in the *ſame Cities* with them; the Occaſion of which Name ſeems to have been taken from that Expreſſion in the *fourth Commandment*, where mention is made of *Strangers within thy Gates.*

Theſe *Proſelytes of the Gate*, being therefore look'd upon as in a State of Acceptance with *God*, were not only allowed to live quietly in their Cities, but to reſort likewiſe to their *Temple* and *Synagogues*, there to offer up their Prayers: They were allowed however to enter no farther than into the *Outer Court* of the *Temple*, call'd the *Court of the Gentiles*; and in the *Synagogues* they had a ſeparate Place ſet apart for them. Of this ſort was *Naaman* the *Syrian*, of whom it's ſaid, That he engaged *not to ſacrifice to other Gods, but only unto the Lord* (2 *Kings* v. 17.) Among other Inſtances in the *Old Teſtament* it appears, that *Ruth*, who was a *Moabitiſh* Woman, was a Proſelyte; and it's probable that *Ebed-melech* the *Ethiopian* was ſo (*Jer.* xxxviii. 7. and xxxix. 16.) And alſo *Hiram* King of *Tyre* (1 *Kings* v. 7.) And the Queen of *Sheba* (1 *Kings* x. 9.) It appears alſo that *Nebuchadnezzar* became a Convert (*Dan.* iii. 28, 29. and iv. 34.) and we find that *Cyrus* is call'd by *God, his Anointed* (*Iſa.* xlv. 1.) but whether theſe were *Proſelytes* only of this ſort, cannot be determined. In the *New Teſtament*, I conceive the *Roman* Centurion of *Capernaum*, who built the *Jews* a *Synagogue* (*Luke* vii. 5.) was one of theſe, as alſo the *Roman* Centurion *Cornelius* (*Acts* x. 2.) And the *Eunuch* (mentioned in *Acts* viii. 27.) And *Lydia* of *Thyatira* who worſhipped God (*Acts* xvi. 4.) We read of ſuch Converts or Proſelytes of many Nations, who came to worſhip the *true God* at *Jeruſalem* (*Acts* ii. 9.) Theſe were com-

commonly called *devout Men* (*Acts* viii. 2. and xvii. 4.) and *religious Proſelytes* (*Acts* xiii. 43.) Now as theſe *Proſelytes of the Gate* were not tied to the Obſervance of the *Ceremonial Law*, but only to ſuch Precepts as were indeed the Conſequence of the *Law of Nature*, they were thereby better prepar'd for the Propagation of the *Goſpel*; and it was by Means of theſe chiefly, that *Chriſtianity* ſpread ſo quickly and ſo univerſally.

The other ſort of Proſelytes were called *Proſelytes of the Covenant*, becauſe they took upon them the whole Obligations of the *Law* and *Covenant*, particularly that of *Circumciſion*, which was the *Mark of the Covenant*. This, and a Conformity to the *Moral* and *Ceremonial Law*, entitled every Stranger (tho' he was but an adopted *Jew*) to enjoy the ſame Privileges as the true-born *Iſraelites* themſelves, which is plain from *Exod.* xii. 48, 49. where one Law in this Caſe is declar'd to be, *To him that is home-born, and unto the Stranger that ſojourneth among them*, which is often repeated as Occaſion requir'd. Theſe therefore differed in nothing from the *natural Stock of the Jews*, but in their Race and Parentage. We may obſerve however, that ſuch as were *home-born* valued themſelves upon it, as a more excellent and ſuperior Qualification; and therefore when St. *Paul* enumerates the ſeveral Circumſtances, in which he might boaſt himſelf upon occaſion, he cannot conceal this, *If any other Man thinketh that he hath whereof he might truſt in the Fleſh, I more, circumcis'd the eighth Day, of the Stock of* Iſrael, *of the Tribe of* Benjamin, *an* Hebrew *of the* Hebrews (*Philip.* iii. 4, 5.)

The *Jews* refus'd no Converts to their *Religion*, but gladly receiv'd all; and it's obſerved that in *our Saviour's time* they were very diligent in making *Proſelytes* (*Mat.* xxiii. 15.) tho' they did not hold it as abſolutely neceſſary, that ſuch who were ſo, ſhould be entire *Converts* in every particular. In the Admiſſion of

theſe *Proſelytes* it does not appear, that there was any *Form of Initiation* uſed with the *Proſelytes of the Gate*, but it's certain, that the *Proſelytes of the Covenant* were admitted by *Circumciſion*, *Baptiſm*, and *Sacrifices*, if *Males*; but if *Females*, by *Baptiſm* and *Sacrifices* only. Our *Saviour* probably made an Alluſion to the *baptizing of Proſelytes*, when he told *Nicodemus*, That *except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God* (*John* iii. 5.) And when *Nicodemus* appear'd ſurpriz'd at this Doctrine, he tells him, *Art thou a Maſter in* Iſrael *and knoweſt not theſe things? (ver.* 10.) as though he would inſinuate, that what he had now told him, had nothing extraordinary in it, ſince the *Baptiſm of Proſelytes* was a thing practiſed every Day in *Iſrael*.

This Admiſſion of *Proſelytes* into the *Jewiſh Religion* by *Baptiſm*, might probably take its Riſe from *Jacob's Injunction* to his *Houſhold* (*Gen.* xxxv. 2.) or from *Moſes*'s Command to the *Iſraelites* (*Exod.* xix. 10.) And *John the Baptiſt* followed herein the Cuſtom of the *Jews*, receiving in this manner thoſe that came to him; for the Doctrine he preached being *Repentance* and the *Remiſſion of Sins*, ſuch who were duly qualified this way, became as it were Proſelytes to the *Goſpel-State* then approaching, being by this Doctrine better prepar'd for the *Coming* and the *Kingdom* of the *Meſſiah*. But tho' *John*, in Imitation of the *Jews*, did thus uſe the *Rite of Baptiſm* to his Followers, yet it was not eſtabliſhed as a *Sacrament* until *Chriſt's Inſtitution* of it, as ſuch; after which it became a *Mean of Conveyance*, whereby *Chriſt* and the Benefits of his *Mediation* were repreſented, ſeal'd, and applied to *Believers*; ſo that *John's Baptiſm*, in compliance with the Uſage of the *Jews*, was only preparatory to *our Lord's*, who was to *come after him*, and appoint one more ſignificant and effectual for *Salvation*.

From the Practice of *John the Baptiſt* (who from this Ceremony of *Baptiſm* receiv'd that Title) and of *Philip*,

Philip, we may reaſonably conclude, that the ordinary Cuſtom of baptizing Proſelytes among the *Jews*, was by an *entire Dipping* and *total Plunging* of the Perſon into the Water, (ſee *Mat.* iii. 6, 16. *Acts* viii. 38.) which in theſe *hot Eaſtern Countries* could not be attended with that Hazard, as it would be in our more *Northern Climate*; and this, I ſuppoſe, may be the Reaſon why *Sprinkling* is commonly uſed with us; and it's certain the *Grace of God* is not confin'd to the *Quantity of Water* in this *Sacrament*, any more than it is to the *Quantity of Wine* in the *Sacrament of the Supper*, a *Spoonful* of Wine being as ſignificant of *Chriſt's Blood*, as a *whole Cup*.

As to the *Sacrifices* which the Proſelytes were to offer, it's obſerv'd that *Jethro* the Father-in-law of *Moſes* (who is ſuppoſed to have embraced the *Jewiſh Religion*) offered *Burnt-offerings* and *Peace-offerings* to the *Lord* (*Exod.* xviii. 10, 11, 12.) and very probably, in Imitation of him, the *Jewiſh* Proſelytes in After-ages did the ſame.

The laſt ſort of People mentioned in the Title of this *Section*, are the *Helleniſts* or *Grecizing Jews*, who were real *Jews* by Deſcent and Profeſſion, but living diſpers'd in theſe Parts of the World, which had been ſubjected to the *Grecian* Empire, made uſe of the *Greek* Tongue, which in many Parts was the moſt prevailing Language, after the Eſtabliſhment of the *Greek* Empire in the *Eaſt*. Theſe *Jews* not being much accuſtomed to the *Hebrew* or *Syriack*, generally made uſe of the *Greek* Verſion of the *Septuagint* in their *publick Offices* of *Religion*. And tho' they were as tenacious of every *Rite* and *Ceremony* of the *Law*, as the *Hebraizing Jews*, yet they were not thoroughly eſteem'd by them; for they could not endure that the *holy Scriptures* ſhould be read in any Language beſides the *Hebrew*; and therefore they look'd upon theſe *Helleniſts* as *Jews* of an *inferior Rank*, both on account of the *Heathen Language* they us'd, and the

Heathen

Heathen Countries they inhabited. This Diſtinction, we find, was made betwixt theſe, and the other *Jews* in *Acts* vi. 1. for the Word which we tranſlate *Grecians* is in the Original Ελληνιστῶν, that is, *Helleniſts* or *Grecizing Jews*, who uſed the *Greek* Language in their *Synagogues*; ſee *Acts* ix. 29. and xi. 20. where the ſame Word is alſo uſed in the *Original*.

Beſides all theſe Perſons ſpoke of in this *Section*, we find alſo mention made in the *Goſpel* of the *Samaritans*, *Herodians* and *Galileans*; but having already, in the Courſe of the *preceeding Hiſtory*, given ſome Account of theſe, as the ſubject matter relating to them occurr'd, I ſhall not therefore trouble the Reader with repeating any thing there mentioned.

CHAP. V.

Of the ſet Seaſons of Worſhip among the Jews, viz. *their* Feaſts *and* Faſts.

HAVING finiſh'd what relates to the *external Worſhip* of the *Jews*, and the *Rites* thereto belonging, as alſo what concerns the *Place of Worſhip*, and the *Perſons* employed therein, or having a near Relation thereto, it remains in the laſt place to ſpeak of the *Times* and *ſet Seaſons* of Worſhip in uſe among the *Jews*.

The preſent State of Man being attended with much Weakneſs and many Frailties, makes it impoſſible that he can be always actually engaged in the immediate Service of *God*. This is only the happy and diſtinguiſhing Privilege of *Angels* and *glorified Souls* freed from the *Fetters of Mortality*; and therefore the Appointment of certain definite and particular Seaſons

ſons for celebrating the more ſolemn Parts of *Religion*, has always been look'd upon, as abſolutely neceſſary in all Ages of the Church. To this purpoſe *God* preſcrib'd to his peculiar People the *Jews* their ſet Times of publick Devotion. He appointed their daily Service by commanding them to offer up in *Sacrifice* to him, *two Lambs every Day*, one in the Morning and the other in the Evening (*Exod.* xxix. 39. *Numb.* xxviii. 4.) Of this daily Service abundance has already been ſaid in the Title of *Sacrifices* and elſewhere, and therefore 'tis needleſs to repeat any more upon that Head.

God was pleas'd alſo to fix their weekly and other periodical Seaſons of Worſhip, which commonly go under the Name of *Feaſts*, tho' ſome of them, properly ſpeaking, were *Faſts*: But among the *Jews* all Times of *religious Worſhip*, whether it was accompanied with *Rejoicing* or *Mourning*, paſt under the Name of *Feaſts*. The Deſign of theſe *Feſtivals* was to commemorate ſome great *Bleſſing*, to maintain *mutual Love*, *Friendſhip*, and *Communion*, and to keep up an *Unity* in the Service of *God*. Theſe ſolemn *Feſtivals* were ſuch as either return'd weekly, monthly, or yearly. The weekly Solemnity was the *Sabbath*; the monthly was their *New Moons*; and the yearly was either ordinary, ſuch as return'd every Year, as the *Paſſover*, *Pentecoſt*, and the *Feaſt of Tabernacles*, (beſides other *annual Feaſts* of leſſer Note) or extraordinary, which recurr'd only once in the periodical Return of ſeveral Years, ſuch as the *ſabbatical Year*, and the Year of *Jubilee*, all which (excepting theſe formerly ſpoke to) I ſhall briefly conſider in their proper Courſe.

As to their *Sabbaths*, they have been already ſpoke of under the Head of the *Moral Law*. All that I ſhall further obſerve is, That before our *Saviour's* Days the *Jews* carried the Obſervation of the *Sabbath* to a great degree of ſuperſtitious Rigour, inſomuch that

that they would not defend their Lives upon that Day, when aſſaulted by their Enemies, but patiently offered their Throats to be cut, rather than move a Hand in their own Defence: But they ſoon found the Miſchief and Folly of this Principle from what they ſuffered by it in the time of the *Maccabees*, and therefore a Decree was made by *Mattathias*, That a neceſſary Defence of a Man's Life was not within the Prohibition of the fourth Commandment, and this was made a Rule ever after in all their Wars. But tho' this Decree ſufficiently authoriz'd a Defence againſt any direct and immediate Attack, yet it did not provide againſt any preceeding Preparations of the Enemy leading to it, even tho' theſe were attended with the worſt Deſigns againſt them; the Prevention of which by any Deliberations of State, or by any bodily Work, was look'd upon as Illegal and a Breach of the *Sabbath*, becauſe of the ſtrictneſs of that Precept, *Exod.* xvi. 29. By this means it happened that *Pompey*, by carrying on his Works and by the advance of his battering Engines on that Day, ſoon became Maſter of the City of *Jeruſalem*. In our *Saviour's* Time, tho' they allowed to pull any Creature out of a Ditch or Pit on the *Sabbath-day*, yet they were ſo captious as to find fault with *Chriſt's healing the Sick and the Lame* on that Day (*Mat.* xii. 10—15.)

Every *New Moon* (that is the firſt Day of every Month) was a Feſtival among the *Jews*. It's true there is no expreſs Inſtitution for obſerving this *Feaſt*, but yet there is an Injunction for offering up of *Sacrifices* of a peculiar kind on that Day, mentioned in *Numb.* xxviii. 11. And that they kept it as a *Feſtival* may be gathered from 1 *Sam.* xx. 5, 18. 1 *Chron.* xxiii. 31. *Iſa.* i. 13. Now in order to underſtand how this *firſt Day* was fix'd, the Reader ſhould know, that the *Jews* did not reckon their *New Moons*, (and conſequently the beginning of their Months which commenc'd with that) from the Conjunction

junction of the *Moon* with the *Sun*, which is alwiſe before the Appearance of the *New Moon*; for they being bad Aſtronomers were quite ignorant how to make this Calculation, but they began their *New Moons* and their *Months* by the Phaſis or Appariti-ons of the *Moon*, as ſoon as, upon her Separation from the *Sun*, ſhe ſhewed her ſelf firſt in the *Weſt* about the Time of *Sun-ſet*; and for this reaſon the beginning of the *Month* is call'd in Scripture the *New Moon*.

And therefore becauſe this firſt Appearance of the *New Moon* was of great Importance in their *Religion*, not only for the fixing of this *Feaſt*, but for regula-ting all their other *Feaſts*, which were tied down to a preciſe Day of the *Month*, and conſequently depend-ed upon their eſtabliſhing the *firſt Day*, it was the buſineſs of the *Sanhedrim* to employ Men of the ſtrict-eſt Probity, who were ſent to the Tops of the neigh-bouring Mountains about the time of the Conjunctio-on; and theſe no ſooner perceiv'd the *New Moon*, but they came with all ſpeed to acquaint the *Sanhedrim* with it; whereupon that Council after Examination de-clared the *New Moon* to have appear'd, and the *Feaſt* of the *New Moon* to have commenc'd that Evening at *Sun-ſet*; and accordingly the Inhabitants of *Jeruſalem* were immediately inform'd of it by the Sound of Trumpets, to which Ceremony *David* alludes, when he ſays, *Blow up the Trumpets in the New Moon, in the Time appointed, on our ſolemn Feaſt-day* (Pſal. lxxxi. 3.)

And as it was equally neceſſary, that all the Inha-bitants of *Judea* ſhould be acquainted with this, as well as thoſe of *Jeruſalem*; the Method which the *San-hedrim* took for giving timely Notice of it, was by diſpatching Perſons to the Top of *Mount Olivet* (which was only a Mile's Diſtance from *Jeruſalem*) where a great quantity of combuſtible Wood and other Stuff was always kept ready for this purpoſe, to which they

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ſet fire; and this like a *Beacon* gave notice to others who had their Stations appointed, and the like Materials provided for this very purpoſe on the Tops of other Hills, and who in like manner by ſuch blazing Fires lighted immediately after *Sun-ſet*, ſoon conveyed Intelligence of this all over *Judea*, ſo that Notice was given both to Town and Country in leſs than two Hours after the Appearance of the *New Moon*. Now as all the *Jewiſh* Days began at *Sun-ſet* and continued till next Evening at *Sun-ſet*, ſo in like manner this Solemnity commenc'd at *Sun-ſet* in that Evening, on which this publick Notice was given, and continued till next Evening at *Sun-ſet*, whereby the whole Space of twenty four Hours betwixt theſe two Periods, was the firſt Day of the Month, and the *Feaſt* of the *New Moon*; ſo that the proper *Sacrifices* appointed for this *Feaſt* being only offered betwixt the *Sun-riſing* and its *Setting*, it's evident that all *Judea* had timely Notice given them of that Solemnity.

From hence it appears, that this Notification by the *great Sanhedrim* was in place of an *Almanack* to the whole Nation, and is an Argument of no ſmall Weight for the Antiquity, at leaſt the Uſefulneſs and Neceſſity of this Supreme Judicature, ſince without it or ſomething in place of it ſuch publick Notices (in which all the *Jewiſh* Nation had an Intereſt) could not be given, and conſequently their *Feſtivals* could not be regularly obſerved. The greateſt Difficulty however in this Caſe ſeems to be, how an exact Diſcovery could be made of the Phaſis of the *Moon*, in caſe the Weather happened to be dark and cloudy: To which the *Jewiſh* Writers gave no other Satisfaction, but by telling us, that the Air in *Judea* was ſo ſerene that this ſeldom happened, eſpecially conſidering that they had a great number of Perſons employed in different Stations for this Purpoſe; but that, when this did happen, the Error it occaſioned was immediately rectified, and not ſuffered to paſs into the next Month.

I have already obſerved that their *annual Feaſts* were either ordinary or extraordinary. Their ordinary were ſuch as return'd every Year, as the *Paſſover*, *Pentecoſt*, and the *Feaſt of Tabernacles*. Theſe were the three great Solemnities, wherein all the Males of *Iſrael* were oblig'd to appear before the *Lord* at *Jeruſalem*, the *Temple* and *Altar* being there, at which only their Sacrifices and Oblations could be preſented in Teſtimony of their Homage and Devotion. I have already fully treated of the *Paſſover* in a Title by it ſelf, under the Head of one of the *Jewiſh* Sacraments, tho' at the the ſame time it was one of their moſt ſolemn *Feaſts*.

The *Feaſt of Pentecoſt* was inſtituted, partly in Memory of the Promulgation of the *Law* on *Mount Sinai*, fifty Days after the firſt *Paſſover* in *Egypt*, and partly as a Thankſgiving for their *Wheat-harveſt*, which uſually begun about this time, for which reaſon it is called *the Feaſt of Harveſt, and of the Firſt-fruits of thy Labours, which thou haſt ſown in the Field* (*Exod.* xxiii. 16.) For we muſt know that there were two Harveſts among the *Jews*, tho' not in the ſame Order as with us; both their *Barley* and *Wheat* were ſown in *Autumn*, by which means the *Barley* was ripe at the *Paſſover* (that is towards the latter end of *March*) and their *Wheat* about ſeven Weeks afterwards, *viz.* about the time of *Pentecoſt*. This *Feaſt of Pentecoſt* was alſo call'd the *Feaſt of Weeks*, becauſe it was kept at the End of ſeven Weeks, that is, forty nine Days (*Levit.* xxiii. 15, 16.) And it had the *Greek* Name of *Pentecoſt*, becauſe the firſt Day of it was the fiftieth Day, after the firſt Day of the *Paſſover*. To this anſwers *Whitſunday* in the *Church of England*, which is always fifty Days after *Eaſter*, which comes in place of the *Paſſover*; ſo that with them it is a *moveable Feaſt* depending on *Eaſter*, whereas in *Scotland* (where no *Holy Days* are kept but the *Sabbath*) it is a Term fix'd by *Act of Parliament*

ment to the fifteenth Day of *May*, for the ſake of legal Payments, and the Entry and Removal of Tenants. It has the Name of *Whitſunday* from the *white Robes*, in which the *Primitive Converts* to *Chriſtianity* were uſually clothed in at their Baptiſm, which (unleſs upon urgent Occaſions) was uſually celebrated upon this Day.

This *Feaſt of Pentecoſt* was of ſeven Days continuance, but the firſt and laſt Days were the moſt ſolemn: And as all *Feaſts* went under the Name of *Sabbaths* (*Levit.* xxiii. 24, 39. *Ezek.* xx. 21.) it's very probable that this *Feaſt of Pentecoſt* is that meant by St. *Luke*, which he calls the *ſecond Sabbath after the firſt* (*Luke* vi. 1.) for as the *Paſſover* in this ſenſe was properly the *Prime* or *firſt Sabbath*, ſo this of *Pentecoſt* came to be call'd *the ſecond after the firſt*, unleſs we reckon the *ſecond Sabbath after the firſt* to be the *ſecond weekly Sabbath*, which happened after the *firſt great one* the *Paſſover*.

The *Feaſt of Tabernacles* was the laſt of the three great *Feſtivals*, which began on the fifteenth Day of the ſeventh Month, (being the Month of *September*) according to the Computation of the *ſacred Year*, which commenc'd from *March* (*Levit.* xxiii. 34.) This Anniverſary was kept in Remembrance of the *Iſraelites* dwelling in Tents, during their Paſſage through the *Wilderneſs*, being a ſenſible Repreſentation of the tranſitory Duration of this preſent Life; and therefore during the ſeven Days of the continuance of this *Feaſt*, the *Jews* dwelt in *Tabernacles* or *Booths*, made of the Boughs of *Willows*, *Palms*, *Myrtle*, &c. and there they remain'd during that Space, whatever the Weather was, only ſick and old People were excus'd. The firſt and laſt Days were the chief, as it was in all their *Feaſts*, and ſo the laſt Day of this *Feaſt* is called the *great Day of the Feaſt* (*John* vii. 37.) Of the ſeveral *Sacrifices* which were appointed for each Day, we have an account in *Numb.* xxix. 12.

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This Feaſt was alſo called the *Feaſt of Ingatherings*, becauſe then their Vintage and Fruits of all kinds were fully gathered in (*Exod.* xxxiv. 22. *Levit.* xxiii. 39.)

It is worth our Notice, that whereas *God* commanded the Obſervation of this *Feaſt* on the fifteenth Day of the ſeventh Month, yet *Jeroboam*, that he might work in the People a *Forgetfulneſs* of the *true Worſhip of God*, and by making a *Schiſm* in the *Church* alienate them from the *Rites* obſerv'd at *Jeruſalem*, gave Orders for the Obſervation of this *Feaſt* on the fifteenth Day of the eighth Month (1 *Kings* xii. 32.) What is ſaid in *Nehem.* viii. 17. is alſo remarkable, where ſpeaking of the Celebration of this *Feaſt*, the Words are, *Since the Days of Joſhua the Son of Nun unto that Day, had not the Children of Iſrael done ſo.* From whence ſome conclude that it had never been obſerv'd during all that Space, which was at leaſt a thouſand Years. But it is no ways probable, that this Solemnity would have been neglected for ſo long a time, eſpecially in the days of *David*, *Solomon*, *Hezekiah*, and *Joſiah*; and we read in *Ezra* iii. 4. that it was kept at their firſt Return from *Babylon:* So that the meaning ſeems rather to be, that their Joy had never been ſo great, as it was now, ſince that Time; for they rejoiced in the Days of *Joſhua*, that they had got poſſeſſion of the Land of *Canaan*, and now they rejoiced that they were reſtor'd to it, and quietly ſettled in it, after they had been caſt out of it.

Beſides theſe three great *annual Feaſts* they had ſome of leſſer Note, ſuch as the Day of *Atonement* or *Expiation*, which, tho' it be reckoned amongſt the *Jewiſh Feſtivals* (*Levit.* xxiii. 2, 27.) yet ſtrictly and properly it was a *general Faſt*, and wholly ſpent in *Repentance*, *Humiliation*, and *Mourning*, in which they were to *afflict their Souls* and do no manner of Work (*ver.* 28—33. and *Levit.* xvi. 29, *&c.*) This was the Day on which the *High-prieſt* entred yearly

into the moſt *Holy Place*, to expiate for his own and the Peoples Sins committed the whole Year before, of which I have ſpoken in the Deſcription of the *Temple*, and under the Title of the *High-prieſt*, where I have ſhewn, that, tho' the *High-prieſt* entred into the *Holy of Holies* upon no other Day but this, yet that he entred thrice on that Day. In the Performance of which this was remarkable, that the *High-prieſt* having put Fire into his *Cenſer* from the *Altar of Burnt-offerings*, and therewith having entred into the *Holy of Holies*, he was obliged the Moment he entred there, to throw the *Incenſe* upon the Coals in the *Cenſer*, that ſo the Smoke which aroſe from the *Cenſer* might raiſe a Cloud, and thereby prevent his looking with too much Curioſity on the *Ark* and *Mercy-Seat*; and *God* threatned him with Death upon his failing to perform this Ceremony (*Levit.* xvi. 12, 13.)

It was upon this Day alſo that the *Scape-goat* was *let looſe* into the *Wilderneſs*, bearing the Sins of the People; the Ceremony of which is mentioned in *Levit.* xvi. After which the People return'd home with a full Perſuaſion, that their Sins were entirely done away and expiated; for it was a ſtanding *Maxim* among the *Jews*, that *Repentance*, tho' accompanied with a Reſolution of *living well*, did only *ſuſpend* the *Puniſhment* of *Sin*, whereas the *Feaſt of Expiation* did abſolutely aboliſh them. This Day of *Atonement* or *Expiation* was kept on the tenth Day of the ſeventh Month, and is the *Faſt* meant in *Acts* xxvii. 9. where it's ſaid, that *after this*, *Sailing became dangerous*, becauſe the Seaſon of the Year at that time was more boiſterous and tempeſtuous than at any other.

As the *Jews* kept the firſt Day of every Month, call'd their *New Moons* (of which already) ſo alſo they kept the *Firſt Day* of their *Civil Year* or *New-Year's-Day*, being the firſt Day of the ſeventh Month, anſwering to our Middle of *September*, which was called the *Feaſt of Trumpets*; for then a ſolemn *Pro-*

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mulgation of the *new Year* was made by Sound of Trumpets. The Injunctions relating to this are mentioned in *Levit.* xxiii. 24, 25. and *Numb.* xxix. 1, 2, 3. what might be the reaſon of this *Inſtitution* is uncertain; many of the modern *Jews* maintain that it was in Memory of the *World's Creation*, which they aſſert was in the beginning of *Autumn*. The proper *Sacrifices* for this Day (over and above the *daily Sacrifices*, and theſe appointed on the *New Moon*, which was alſo on this Day) are mentioned in *Numb.* xix. 1.

There were other *annual Feſtivals* alſo among the *Jews*, but not of *divine Inſtitution*, and which were appointed occaſionally in After-times: Such was the *Feaſt of the Dedication of Solomon's Temple* mentioned in 2 *Chron.* vii. 8, 9. which, becauſe it did not fall in the Winter, could not be that mentioned in *John* x. 22. And therefore this muſt have been the *Dedication of the Altar*, appointed by *Judas Maccabeus*, after it had been profaned by *Antiochus*, of which mention is made in the *Book of the Maccabees* (1 *Mac.* iv. 36.) and which was kept in the Month of *November*. They had alſo an *anniverſary Thankſgiving* and *publick Rejoicing*, in Commemoration of that extraordinary *Deliverance* of the *Jews* from the Perſecution intended againſt them by *Haman*, but prevented and defeated by *Eſther* and *Mordecai* (*Eſther* ix. 20, 21.) This is call'd the *Feaſt of Purim* or *Lots*, becauſe of *Haman's caſting Lots*, in order to divine which Day would be moſt lucky to prefix for the Murder of the *Jews* in the *Perſian Dominions*. Upon this Occaſion the *Jews* were wont to indulge themſelves to ſuch an immoderate degree both in *Eating* and *Drinking*, as not to be very well able to diſtinguiſh betwixt the *Bleſſing of Mordecai* and the *Curſe of Haman*, for which Reaſon it is with great Juſtice call'd by ſome Writers, the *Bacchinals of the Jews*.

Beſides all theſe *annual Feaſts* there were extraordinary Solemnities appointed by *God*, which recurr'd but once in the *periodical Return* of ſeveral Years; ſuch was the *Sabbatical Year* and the *Year of Jubilee*. The *Sabbatical Year* was every *ſeventh Year*, in which the Land was to lie *fallow* and *uncultivated*; and in this reſpect it was very wiſely contriv'd by *God*, to keep a Country in *Fertility*, and from being worn out of Heart by covetous Tillers. Neither Seeds were to be ſown, nor their Vineyards to be pruned this Year. Whatever Fruits grew *ſpontaneouſly*, either out of ſome *Seeds* fallen the Year before, or from the *old Root*, were to be in *common* (*Exod.* xxiii. 10. *Levit.* xxv. 1, *&c.*) ſo that no Perſon had any *peculiar Title* in theſe, but every one held his *Property* upon this expreſs *Tenure* and *Condition*. The Reaſon of this *Inſtitution* was partly to provide for the *Poor*, and partly to oblige them to a Reliance on *God's Providence* for the *ſeventh Year's Maintenance*, and to ſhew that however *God* gave them the Land of *Canaan*, yet himſelf ſtill continued the *chief Lord* and *Proprietor* of it (*Levit.* xxv. 23.) for which reaſon this *Reſting of the Land* is called a *Sabbath for the Lord* (*Levit.* xxv. 4) that is, a token of *Homage*, and a kind of *Tribute* unto him.

This *Sabbatical Year* was alſo remarkable for this, that *Creditors* were oblig'd in this Year, to grant a *Releaſe* or *Diſcharge* to their *Debtors* of what they owed them (*Deut.* xv. 1, 2.) which at firſt view may appear ſomewhat ſtrange and unreaſonable; but if we conſider it duly we ſhall find that this could be a Benefit to none but the *poor Debtor*, in which Caſe it terminated in a *Command of Charity*: For we muſt remember, that as no *Uſury* (that is *Intereſt for Money*) could be taken by one *Iſraelite* from another, ſo we may eaſily ſuppoſe there were few Dealings in this way among the *Jews*, except in the Caſe where Peoples Poverty oblig'd them to *borrow*. Now in all

all Caſes, whether the *Borrower* was *rich* or *poor*, it was no doubt a *Condition of Lending* and an *expreſs Article of Agreement*, that the Day of Payment ſhould be antecedent to this *Sabbatical Year*, in which Caſe, if the *Borrower* was a *Perſon of Subſtance*, the Payment was accordingly made; if he was *poor*, then he was to receive the Benefit of the *Sabbatical Year*, by getting a *Releaſe* of the *Debt* from his *Creditor*, or at leaſt no Action became competent for the Payment; ſo that it plainly turn'd upon the footing of a *charitable Deed*, which by the *Law of Nature*, as well as by this *poſitive Law of God*, we are bound to. In no Caſe therefore but in the Caſe of the *Debtor's Poverty*, can we ſuppoſe this Law to take place, and it's evident (*ver.* 7—12.) that it's entirely calculated for ſuch only; for nothing could be more abſurd than to have extinguiſh'd Debts, whereby a *Borrower* came to be enriched: Now as *God* has given ſufficient Aſſurance, that the Relief of the *Poor*, either by *lending* or *freely giving*, ſhould not go unrewarded, this *Law* therefore caſts the *Lender* upon the *Providence of God*, on whom he muſt depend for his Reward.

I find alſo that ſome have gone ſo far, as to ſay, that in this *Sabbatical Year* all Servants who had ſold themſelves as *Slaves*, or being made *Captives in War* were ſold as ſuch, or ſuch who were ſold by the Sentence of a *Judge* (as in the Caſe of *Theft*) were in this Year to be *releas'd*, founding their Opinion upon *Exod.* xxi. 2. and *Deut.* xv. 12. But it's very plain to me, that theſe Paſſages of *Scripture* do not ſpeak of this *Sabbatical Year*, as if he were then to be *ſet free*, tho' he had ſerv'd but one Year, or perhaps but a few Months before that came, but of the *ſeventh Year* from the time of his *Sale*; for it is evident he was to ſerve *ſix complete Years*, unleſs the *grand Jubilee* (of which preſently) happened to intervene, when every one was ſet free, tho' he had not ſerv'd ſo long.

As every *ſeventh Year* was the *Sabbatical Year*, ſo every *fiftieth Year* was a *Year of Jubilee* among the *Jews* (*Levit.* xxv. 8, 9, 10.) Interpreters have made it a Queſtion whether the *forty ninth Year* was the *Year of Jubilee*, or the Year following the *forty ninth*. Theſe who maintain the laſt, found their Opinion upon the Words in the 10th and 11th Verſes of that Chapter, where the *fiftieth Year* is expreſly ſpoken of. But theſe who maintain, that it was the *forty ninth Year*, ſay that this Year was the *fiftieth*, if the foregoing *Jubilee* is reckoned for one, in the ſame manner as the *Sabbath-day* is called the *eighth Day* in *Scripture*, that is, reckoning from one *Sabbath* to another, incluſively of both: And ſay they, if we ſhould reckon it the *fiftieth Year* excluſive of the preceeding *forty nine Years*, there is this plain Inconveniency would enſue, *viz.* That the *forty ninth Year* being of Courſe the *Sabbatical Year*, in which the Land was to reſt, if the next Year to that had been the *Jubilee*, then two *Sabbatical Years* would have come immediately one after another, for the Land was to reſt in the Year of *Jubilee*, as well as in the *Sabbatical Year* (*ver.* 11.) But I think the Words of the *Law* appear to me very expreſs for the *fiftieth* after the Expiration of the *forty nine*; for it's ſaid (*ver.* 8.) that they were to *number forty nine Years*; the moſt natural meaning of which ſeems to be, that theſe were firſt to *expire* before they could be *numbred*, and theſe being expir'd, then they were to *ſound the Trumpet* for the *Jublilee*, as in *ver.* 9. beſides that the *fiftieth Year* is call'd the *Jubilee* (*ver.* 12.) Whereas the *ſeventh Year* is call'd the *Sabbath of the Lord* (*ver.* 6.) which ſeems to intimate that they were *two diſtinct Years*. And there is an expreſs Proviſion made by God (*ver.* 21.) for the Inconveniency I have mentioned; for had the *Sabbatical Year* and the Year of *Jubilee* been one and the ſame Year, then a Proviſion that the Earth ſhould bring forth Fruits for

two

two Years, would have anſwered the Diſadvantage attending the Loſs of one Year's Crop; but there it's expreſly provided, that the Earth ſhould on the *ſixth Year* yield Fruit for three Years, which anſwers both that Year of its growth, the *Sabbatical Year*, and the *Year of Jubilee*, being in all three Years.

Now beſides that the Land was to reſt the *fiftieth* Year (*Levit.* xxv. 11.) there were two other principal Ends in the Appointment of the *Jubilee*, viz. all Servants were that Year to be releas'd, provided they were *Iſraelites* (ver. 39, 40, 41.) But *Slaves* bought of *Strangers* had not this Privilege, for theſe were to continue as part of their Poſſeſſion *for ever* (ver. 45, 46.) *Secondly*, All Lands were to be reſtor'd to their *firſt Owners* or their *proper Heirs*, and all former Purchaſes diſcharged; for no *Poſſeſſion* could be ſo *alienated*, but it was to return in the Year of *Jubilee*, whereby their Eſtates were fix'd in the Families to which they were at firſt aſſign'd, and by this means their *Tribes* were preſerved diſtinct. Nor was there any manner of Hardſhip or Injuſtice in this, (as I had occaſion formerly to obſerve) becauſe all *Purchaſes* were made with that view, and a *proportionable Price* given, according to the Number of Years that remain'd to expire before the Year of *Jubilee*. By this alſo ſomething of an *Equality* in People's *Fortunes* was preſerv'd, the neceſſary Conſequence of which was a Prevention of the *Rich oppreſſing the Poor*, or taking any Advantage which might ariſe from the *Inequality* of their *Eſtates*.

Thus much concerning the *Jewiſh* Feaſts. The only *Faſt-day* which was injoin'd by the *Law* of *Moſes*, was the Day of *Expiation* or *Atonement* already mentioned. Beſides which there were *Faſts* among the *Jews* which the *Church* enjoin'd to be kept. Of theſe we read in *Zech.* viii. 19. *viz.* the *Faſt* of the *fourth Month*, in remembrance of the Famine in *Jeruſalem* (Jer. lii. 6, 7.) The *Faſt* of the *fifth*

Month for the Deſtruction of the *Temple* (Zech. vii. 3.) The *Faſt* of the *ſeventh Month* for the killing of *Gedaliah* (2 *Kings* xxv. 28.) And the *Faſt* of the *tenth Month* when the City of *Jeruſalem* was beſieg'd (*Jer.* lii. 4.)

We have alſo Inſtances of *Faſts* appointed by the *King* and theſe in *publick Authority*, as by *Samuel* (1 Sam. vii. 5, 6.) by *Jehoſhaphat* (2 Chron. xx. 3.) by *Jehoiakim* (Jer. xxxvi. 9.) and by *Ezra* (Ezra viii. 21.) There are alſo Inſtances in *Scripture* of *private Faſts*, as that kept by *David*, for the Death of the Child whom *Uriah*'s Wife bare him (2 *Sam.* xii. 16.) and that of *Ahab*'s, when he heard of the *Judgment of God* denounced againſt him by the Prophet *Elijah* (1 *Kings* xxi. 27.) in moſt of which Places alſo the Manner of their keeping theſe Faſts is pointed out to us.

We are told in *Jonah*, that, after he had delivered his *Meſſage* to the City of *Nineveh*, they believing it to be truly ſent from *God*, cauſed a ſolemn *Faſt* to be proclaimed, and by a *Decree* from the *King* and his *Nobles*, *neither Man nor Beaſt*, *neither Herd nor Flock were allowed to taſte any thing*, *but were kept up from feeding and drinking Water* (Jonah iii. 7.) This was carrying their *Abſtinence* to a greater Severity, than what we find practiſed among the *Jews*. For tho' on Times of *publick Calamity*, and on the Day of *ſolemn Expiation*, we find that they made their *Children faſt* (as may be gathered from *Joel* ii. 15, 16.) yet we no where read of their extending that Rigour to their *Cattle*.

The Precept of the *Law* with reſpect to *Faſting* was, *Ye ſhall afflict your Souls* (Levit. xvi. 29.) agreeable to which is that in *Joel* ii. 13. *Rent your Heart and not your Garments*; ſo that the Practice of the *Phariſees* was directly oppoſite, for they *put on a ſad Countenance and disfigured their Faces*, *that they might appear unto Men to faſt* (Mat. vi. 16.) and one of them is introduced pleading Merit with *God*, becauſe he

he fasted *twice in the Week* (Luke xviii. 12.) which our *Saviour* condemns, by telling us, that *we should not appear unto Men to fast, but unto the Father only* (Mat. vi. 18.) which shews that he did not disapprove of *Fasting*, but only the Ostentation of it.

I shall conclude this Chapter by observing, that there were certain Injunctions appointed by the *Mosaical Law* for regulating the *Diet* and *Conversation*, as well as the *Duty of Worshippers*. The Distinction of *Animals* into *clean* and *unclean* was of the *first sort*. The *clean Animals* were only such as *chew the Cud, and divide the Hoof*. Now by *dividing the Hoof*, is meant dividing it into *two* Parts only, for some *divide the Hoof* into more Parts, as a *Dog*, a *Sow*, a *Lion*, *&c.* and therefore these are reckon'd *unclean*. Among *Fishes* such as had Fins and Scales were reckoned *legally clean*, otherwise they were *unclean*; and there is a particular Enumeration in the *Law* of the *Fowls* which were accounted *unclean*.

With respect to the *Commerce* and *Conversation* of People one with another, a *legal Uncleanness* was contracted by *touching the Dead*, by touching such as had *Issues of Blood*, by touching or conversing with a *Woman* the first *seven Days* after her Delivery, or by *leprous Persons*, *&c.* so that People thus legally polluted, were to undergo certain *Lustrations* before they could be admitted to any *Religious Worship* or *Assembly*. And because not only they, but their *Tents*, *Houses*, and *Utensils* were liable to become *unclean* by several Accidents, there is a *Prescription* for making a kind of *Water*, call'd the *Water of Separation* (Numb. xix.) and without being sprinkled with it they could not be made clean again. This consisted chiefly of an Infusion of the *Ashes of a red Heifer*, to which St. *Paul* alludes, *Heb.* ix. 13.

CHAP.

CHAP. VI.

Of the Idolatry and magical Arts of the JEWS.

THE *Idolatry* of the *Jews* being ſo frequently mentioned in the *Old Teſtament*, I thought it would not be improper, before I finiſh what relates to their *Religious Affairs*, to take ſome notice of that, and of their *magical Arts* mentioned in *Scripture*, both theſe being *Defections* from the *true Religion* and *Worſhip of God*.

That *Idolatry* was practiſed even in the *Ages* before the *Flood*, is hardly to be doubted, tho' ſome have endeavoured to eſtabliſh this upon incompetent Texts. The only Expreſſion in the *Old Teſtament* that bears a proper Aſpect this way, is *Gen.* vi. 5. where we are told, that *God ſaw that the Wickedneſs of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually*, which Words ſeem parallel to that Paſſage of the *Apoſtle*, Rom. i. 21. *They became vain in their Imaginations, and their fooliſh Heart was darkned*, whereupon it follows *ver.* 23. *They changed the Glory of the incorruptible God into an Image made like to corruptible Man, and to Birds and four-footed Beaſts and creeping things.* And that *Moſes* points at the *Antediluvian* Idolatry by the Words already quoted from *Gen.* vi. 5. ſeems highly probable, becauſe he makes uſe of the like Expreſſion concerning the Age ſoon after the *Flood* (*Gen.* viii. 21.) when it's certain Men fell univerſally into Idolatry. In the *New Teſtament* when St. *Jude* expreſſes his Indignation againſt certain

tain Men in his Days, who *denied the only Lord God* (Jude ver. 4.) he ſubjoins *ver.* 11. *Wo unto them, for they are gone into the way of* Cain, whereby he leaves us to infer, that *Cain* and his Poſterity were the firſt that threw off the Senſe of a *God*, and inſtead of the *Creator*, began to worſhip the *Creature*.

This unaccountable Inclination to *Idolatry*, which dethrones *God* in the *Heart*, and ſets up another in his Place, ſpread univerſally every where after the *Flood*: And tho' it's probable, that the firſt *Objects* of *idolatrous Worſhip* were the *Sun*, *Moon*, and *Stars*, whoſe Brightneſs and Beauty prevail'd on ſome to believe, that they were the *Habitations* of ſome *intelligent Beings* which animated theſe Orbs, in like manner as the Soul does the Body; and whoſe Uſefulneſs, with reſpect to us and every thing about us, induced Men to aſcribe ſome divine Virtue to them, and afterwards a *Religious Worſhip*, yet it's evident from the above-cited Paſſage (*Rom.* i. 23.) that ſuch was the Depravation of *Man's Heart*, ſuch his brutal Libertiniſm, and Fondneſs of things ſenſible, that even the meaneſt Creatures were ſubſtituted in the room of our *great Creator*.

The Place where *Idolatry* ſeems chiefly to have prevail'd after the *Flood*, was *Meſopotamia* and *Chaldea*. In the laſt Country lived *Terah* the Father of *Abraham*, who, many think, was an *Idolater* from what is ſaid of him in *Joſh.* xxiv. 2. and ſome do not ſtand to affirm, that even *Abraham* himſelf was bred up in Idolatry: But allowing that both were ſuch, it's evident, that after the Revelations made to them by *God*, they became Worſhippers of the true *God*, and to avoid the Infection of the Country, left *Ur* of the *Chaldees*, with an Intention to go to *Canaan* in obedience to the Command of *God*.

In *Meſopotamia* dwelt *Laban* the Father-in-law of *Jacob*, of whom it's ſaid, that his Daughter *Rachel* upon her Departure ſtole the *Images* which her Father

ther had (*Gen.* xxxi. 19.) which he calls *his Gods* (ver. 30.) He appears indeed to have had ſome Notions of the *true God*, for he makes mention of *Jehovah* upon ſeveral occaſions (*Gen.* xxiv. 31, 50, 51.) But it's plain that he ſubſtituted theſe Images in the place of *God*, by paying his Adoration immediately to them as *Repreſentatives* of the *Inviſible Being*, or believing perhaps, that through their Mediation his Devotions would be rendred more acceptable in the ſight of *God*. It's probable however, that *Rachel's* carrying them away with her, was not with any Intention of worſhipping them, but rather with a Deſign to convince her Father of his Error, by letting him ſee that *his Gods* could not preſerve themſelves, much leſs do any Service to him; wherein no doubt ſhe had the Directions of *Jacob*, who (as he loved her extremely, and was no leſs beloved by her) had doubtleſs brought her off from the falſe Notions and bad Cuſtoms of her Country.

It appears alſo that *Idolatry* was very prevalent in *Canaan* before the Sons of *Jacob* went to *Egypt*; for upon *Simeon* and *Levi's* killing of *Hamor* and *Shechem*, and ſpoiling the City (*Gen.* xxxiv. 27, 28, 29.) it immediately follows in the next Chapter, *ver.* 2. that *Jacob* ordered his Houſhold *to put away the ſtrange Gods that were among them*, upon ſuppoſition that among the Spoil they had taken ſome of the Images of the *Shechemites*, which they conceal'd for the ſake of the Silver and Gold, of which theſe Images were made.

Nay, ſuch was the *Corruption* of *Humane Nature*, and ſuch the Infection of Idolatry, that the Poſterity of this godly Patriarch *Jacob* ſoon became tainted with this Sin. Their Abode in *Egypt* was in this reſpect very pernicious to them. That they worſhipped the *Egyptian Deities* while there, is evident from *Joſh.* xxiv. 14. and *Ezek.* xx. 7, 8. The *Golden Calf* to which they paid *Divine Honours* at the foot of Mount *Sinai*, was

was in Imitation of the *God Apis*, whom they had ador'd in *Egypt*. During their *Sojourning* in the *Wilderneſs* they carried with them the *Tabernacle of Moloch and the Images of their Gods* (*Amos* v. 25, 26.) with which St. *Stephen* reproaches them (*Acts* vii. 42.) Nay after the *old Generation* was utterly extinct; and a *new one* ready to enter *Canaan*, we find that they alſo trode in the Footſteps of their Foreſathers; for it's ſaid that in compliance with the Counſel of that old *wizard Balaam*, the *Moabites* and *Midianites* having ſent into the *Iſraelitiſh Camp* a Proceſſion of the loveliеſt Virgins dreſt with all the Ornaments of Art to aſſiſt Nature, the *Iſraelites* upon their Arrival *committed Whoredom with them, eat of their Sacrifices, bowed down to their Gods, and join'd themſelves to Baal-Peor* (Numb. xxv. 1, 2, 3.) for which *God* juſtly puniſh'd them, *Moſes* having caus'd the *Ringleaders* to be hanged up, *ver.* 4. and the *Judges*, ſuch others as were *open Offenders* (*ver.* 5.) and that the *ſecret ones* might not eſcape, *God* ſent a Plague among them, which ſwept away *four and twenty thouſand* (ver. 9.)

After the Death of *Joſhua* it was not long before the Government was ſo unſettled, that *every Man did that which ſeemed right in his own Eyes*. The Prophet *Azariah* deſcribes the Infelicity of theſe times, when he ſays, *They were without the true God, without a teaching Prieſt, and without the Law* (2 *Chron.* xv. 3.) And as *Anarchy* prevail'd, ſo did *Idolatry*, which firſt crept into the *Tribe of Ephraim* in the Houſe of *Micah*, and thence ſoon ſpread itſelf amongſt the *Danites*, as will appear upon a Review of the foregoing Hiſtory. *Micah* is ſaid to have had *a Houſe of Gods, to have made an Ephod and Teraphim, and to have conſecrated one of his Sons as the Prieſt of his Family* (*Judg.* xvii. 5.) In this it appears, that he (as was already obſerv'd of *Laban*) blended the Worſhip of *God* and the Worſhip of *Idols* together; for throughout the whole Story both *Micah* and his *Mother* ſeem to retain

tain a Reverence for *Jehovah*; it's ſaid *ſhe dedicated the Silver to the Lord, ver.* 3. And ſo far did they ſhew a regard to the Law of *God*, that a *Prieſt* was conſecrated to ſerve in this new erected Chapel, and an *Ephod* provided in imitation of the *Prieſtly Veſtments* us'd at the *Tabernacle in Shiloh*; but ſtill this *Teraphim* ſeems to be an *intermediate Image*, in the Likeneſs of which *God* was worſhipped by them, and conſequently their Worſhip was *idolatrous*. Others indeed think that the Uſe of this *Teraphim*, and that of *Laban*'s formerly mentioned, was in order to conſult with them, as with *Oracles*, concerning future things, becauſe of what is ſaid in *Zech.* x. 2. *The Idols have ſpoken Vanity*, or, as it is in the Margin, the *Teraphims*.

This growing Evil ſoon ſpread itſelf amongſt the *Danites*, who robb'd *Micah* of his *Gods*. Here it took deep Root, having eſcap'd the Reformation of the *Judges*, altho' they were all of them very zealous for *God*; which might be occaſioned either from *Dan*'s lying in the Skirts of the Kingdom, or becauſe ſcarcely any of the *Judges* rul'd over all the People, but only over ſuch Tribes as they had freed from Captivity: And no doubt the Prevalency of *Idolatry* here, was one great Reaſon why *Jeroboam* afterwards made choice of *Dan* to place one of his *Golden Calfs* in. Nor were the other Tribes free from this Infection, during this *Diſſolution of the Government*, for it's ſaid, *They forſook the Lord and ſerv'd* Baal *and* Aſhteroth, *and the other Gods of the People round about them* (*Judg.* ii. 11, 12, 13.)

Under the Government of *Samuel*, *Saul*, and *David*, the Worſhip of *God* ſeems to have been purer than in former times: There was indeed a Corruption and Irregularity very viſible in their Manners, but fewer Complaints of *Idolatry* than at other times. *Solomon* is the firſt King, who, out of Complaiſance to the ſtrange Women he had married, cauſed *Temples*

ples to be erected in honour of their *Gods*, and did ſo far impiouſly comply with them himſelf, as to offer *Incenſe* to theſe *falſe Deities* (1 *Kings* xi. 5--- 8.) So fatal an Evil is Luſt to the beſt Underſtandings, which beſots every one it overcomes, and reigns over them with uncontrouled Power. It's true *Solomon* did not arrive at that pitch of Audaciouſneſs, which ſome of his Succeſſors afterwards did, nor did he entirely forſake the *Lord*, but ſeem'd to encourage the Worſhip at the *Temple*; his giving however the ſmalleſt Countenance in the breach of *God's Law* among a People ſo prone to *Idolatry*, could not miſs being attended with the worſt Conſequences, eſpecially being done by a Prince, who enjoyed ſuch an eminent degree of Knowledge and Underſtanding, and whom *God* had exalted to the higheſt pitch of Grandeur and Magnificence: But *God* ſoon made him underſtand, how fatal this Apoſtaſy would prove to him and his Poſterity; and acordingly upon his Death the *Glory* of his *Kingdom* was ſoon eclips'd by the Revolt of the *ten Tribes* and the Diviſion of his Kingdom.

This civil Defection was ſoon attended with a *ſpiritual one*, for *Jeroboam* the Son of *Nebat*, who ſucceeded him in the Government of the *ten Tribes* which had revolted, and who himſelf had probably been initiated in the *idolatrous Worſhip* of the neighbouring Nations, when he took Refuge from *Solomon*'s Jealouſy at the Court of *Shiſhak*, ſoon introduced the Worſhip of *two Golden Calves*, the one at *Dan* and the other at *Bethel*, which he aſſur'd them *were the Gods which had brought them out of Egypt*, from whence he had himſelf but lately come. He made choice of *Bethel*, becauſe it had long been eſteemed as a Place ſacred for the *real Appearance of God* in ancient times to *Jacob*, and might therefore induce the People to a readier Belief of the Reſidence of the ſame *Deity* now; and *Dan* (as was formerly obſerved) being in the Skirts of the Kingdom, was the Place whither

that

that Part of the Country reſorted on account of *Micah's Teraphims.*

But tho' it was purely from ſome *Reaſons of State*, more than any Concern in *Religious Affairs*, which induced *Jeroboam* to this, yet *God* did not fail to teſtify his Abhorrence of ſuch wicked Practices by a miraculous Judgment on *Jeroboam*, while he was perſonating the *High-prieſt* at *Bethel*, and burning *Incenſe* on the *Feaſt* he had inſtituted; the Altar rent at the Word of the *Prophet*, whom *God* ſent out of *Judah*, and while he ſtretched out his Hand for Revenge upon the *Man of God*, it *dried up ſo as he could not pull it in again* (1 *Kings* xiii. 4, 5.) Now did he, who had but juſt before threatned the Prophet, humbly ſupplicate a Cure from the Hand that gave the Wound, and a *new Miracle* is immediately wrought for his Relief. But this only reſtor'd him to the Uſe of his Arm, not him or his People to a Senſe of their Sin, for he died in his *Idolatry*, as did all the Kings of *Iſrael* after him.

Idolatry being thus eſtabliſh'd in *Iſrael* by publick Authority, and countenanced by all their Princes, was univerſally gone into by the People, notwithſtanding all the Remonſtrances againſt it by the *Prophets*, whom *God* ſent to reclaim them from time to time, and who ſtood as a *Barrier* againſt this growing Wickedneſs, maugre all the Perſecutions of impious *Jezebel*, who did what ſhe could quite to extinguiſh the Worſhip of the *true God*. At length this brought a Flood of Calamities upon that Kingdom, and was the Source of all the Evils that People were afterwards afflicted with; ſo that after a continual Scene of *tragical Deaths*, *Civil Wars*, and *Judgments* of divers Kinds, they were at laſt carried away captive by *Salmaneſer* into *Aſſyria*.

The People of *Judah* were little better: One might juſtly have expected, that, if there had been no other Reaſon than *State-Policy* for preſerving the *true Religion*

gion in its *native Purity*, that alone was ſufficient to prevent any other *falſe Worſhip* being ſet up, and that the ſame Motives, which induced the *ten Tribes* to eſtabliſh a *ſtrange Worſhip*, was Argument enough for *Judah* to be zealous for the *true one*. But alas! it happened quite otherwiſe; for notwithſtanding the great Strength added to the Kingdom of *Judah*, by thoſe who out of other Tribes joined with it for the ſake of *Religion*, Proſperity puff'd up *Rehoboam* and ſoon ruin'd him: It's ſaid that he continued but *three Years walking in the Ways of* David *and* Solomon (2 *Chron.* xi. 17.) After which theſe *idolatrous Inclinations* began to appear, which probably were inſtill'd into him by his Mother *Naamah*, who was an *Ammoniteſs* (1 *Kings* xiv. 21.) In ſhort *he forſook the Law of the Lord, and all* Iſrael *with him* (2 *Chron.* xii. 1.) and fell into the groſſeſt Idolatry *above all that their Fathers had done* (1 *Kings* xiv. 22.) But *God* ſoon corrected him and his People, having delivered them into the Hands of *Shiſhak* King of *Egypt*, who with a vaſt Army entred the Country, took their Cities, and plundered *Jeruſalem* and the *Temple* of all the Riches which *David* and *Solomon* had treaſured up there (2 *Chron.* xii. 2.)

However upon their Repentance and Humiliation *God's* Anger was ſoon mitigated; and we do not find that the Kingdom of *Judah* fell into any groſs Acts of *Idolatry* till the Reign of *Ahaz*, who was the moſt impious Prince that ever ſat upon that Throne: He was not content *with walking in the Ways of the Kings of* Iſrael, *and making molten Images of Baalim* (2 *Chron.* xxviii. 2.) but he carried his wicked Inclinations ſtill farther, and imitated the *old Inhabitants* of the Land in an idolatrous Practice, that before his Time is not to be met with; for it's ſaid of him that *he burnt Incenſe in the Valley of the Son of* Hinnon, *and burnt his Children in the Fire* (*ver.* 3.) Or, as it is in 2 *Kings* xvi. 3. *He made his Son to paſs through the Fire*, which

doubtleſs was the *paſſing through the Fire to Moloch*, ſo expreſly prohibited in *Levit.* xviii. 21.

Interpreters are not well agreed what this *paſſing through the Fire to Moloch* was, whether by cauſing the Child to paſs between *two Fires* made near one another, by way of its *Conſecration* to the Service of *Moloch*, or by putting it into the Body of the *Idol* made of Braſs, and heated extremely hot, ſo that it was immediately burnt to Death. Now to abate of the Horror of this Crime, ſome are of opinion that *Abaz* made his Sons *paſs through the Fire* in the former Senſe only, and that becauſe we find *Hezekiah* ſurviv'd him, and ſucceeded him in the Throne, and another of his Sons, viz. *Maaſeiah* ſlain by *Zichri* at his taking of *Jeruſalem* (2 *Chron.* xxviii. 7.) But this does not hinder *Abaz* from having other Sons, not mentioned in the Hiſtory, whom he might make Sacrifices to *Moloch*. The Paſſage juſt now cited ſays, *He made his Son paſs through the Fire according to the Abominations of the Heathen.* Now it is inconteſtably true that the ancient Inhabitants of the Land of *Canaan* did burn their Children in the Fire, as Sacrifices to their *Gods* (*Deut.* xii. 31.) And that the Children of *Iſrael* did frequently imitate them in theſe Barbarities, is evident from *Pſal.* cvi. 37, 38. where the Expreſſions of *David* are a little too ſtrong to admit of any other Interpretation than this, That theſe Children were actually burnt in this execrable way.

For theſe Impieties *Abaz* was juſtly puniſh'd by *God*, and after a conſtant Courſe of all manner of Wickedneſs died in the Flower of his Age, but was happily ſucceeded by his Son *Hezekiah*, who among other Reformations, it's ſaid, *broke in pieces the braſen Serpent that* Moſes *had made, to which the Children of* Iſrael *did burn Incenſe* (2 *Kings* xviii. 4.) A ſtrange Piece of *Idolatry* this; that any thing which was a memorial of *God's miraculous Goodneſs* and *Mercy* to his People, ſhould be made the Object of *idolatrous Worſhip.*

Worſhip. But *Hezekiah*'s Reformation was ſoon overturn'd upon the Succeſſion of his wicked Son *Manaſſeh*, who ſeems to have made it his Buſineſs to ſearch out what *God* in his *Law* had forbidden, and to make the Practice of it his ſtudy; for of him we are inform'd, that *he built Altars for all the Hoſt of Heaven in the two Courts of the Houſe of the Lord, caus'd his Children to paſs through the Fire, us'd Inchantment and Witchcraft, dealt with familiar Spirits and Wizards, and ſet a carv'd Image in the Houſe of God* (2 Chron. xxxiii. 3 — 8.)

The Princes who ſucceeded (*Joſiah* only excepted) and their People, ſeem to have lived in a kind of Competition with one another in *Wickedneſs* and *Idolatry*, and to have given a looſe to the Wildneſs of their Imaginations in the Worſhip of *God*, which brought upon *Judah* and her People the utmoſt Fury of *God's Wrath*, and theſe *Judgments* that had been decreed, and which ended in the *Captivity* of *King* and *People*. After their Return from this *Captivity*, when *Synagogues* were erected in every City, they were more regularly inſtructed in their Duty, having had the *Law* and the *Prophets* read and explained to them *weekly*, which kept them in the thorough Knowledge of *God* and his *Laws*, ſo that from this time they were as ſtrongly bent againſt *Idolatry*, as they were formerly prone to it.

Having given this ſhort *Hiſtory* of the Progreſs of *Idolatry* among the *Jews*, I ſhall in the next place mention ſome of the *heathen Deities* ſpoke of in *Scripture*, which the *Jews* worſhipped, for they had no *idolatrous Gods* peculiar to themſelves. They were ſo infatuated indeed as to imitate the *Heathen Nations* both in *Canaan* and round about them, in the Worſhip of their *falſe Deities*, but they do not appear to have been themſelves Inventors in Matters of *Religion*.

The Name of *Baal* ſeems to be a common Name to many *Idols*, by which it's thought were ſignified

all the *Male Gods* of the *Heathens*, as the *Females* were by the Name of *Aſhteroth*; and for this reaſon it may be, they are frequently mentioned together in *Scripture*, as incluſive of all *falſe Deities*. The Name of *Baal* is often join'd with the Names of ſome other *falſe Gods*, according to the Variety of Places or Events. Thus we have mention made of *Baal-peor* whom the *Iſraelites* worſhipped in the *Wilderneſs of Sin* (*Numb.* xxv. 3. *Pſal.* cvi. 28.) This *infamous Deity* is thought to be the ſame with *Priapus* the *God of Impurity*, becauſe of that Expreſſion in *Hoſ.* ix. 10. *Baal-zebub* was the God of *Ekron*, whom King *Ahaziah* ſent to conſult upon his receiving a Fall (2 *Kings* i. 2.) It is upon this Occaſion only that we meet with this *Deity* in the *Old Teſtament*, but he is ſeveral times mentioned in the *New* under the Name of *Beel-zebub*, where he has the Title of *Prince* of the *Devils* given him. *Baal-berith* was the Idol of the *Shechemites*, who had a *Temple* dedicated to him, where they laid up that Money, which they gave afterwards to *Abimelech* (*Judg.* ix. 4.) After the Death of *Gideon* it's ſaid, that the Children of *Iſrael* made *Baal-berith* their God (*Judg.* viii. 33.) In this Text and ſome other Places of *Scripture* there is mention made of *Baalim*, which is the *plural* Number of *Baal*, and ſignifies *falſe Gods* in general.

To ſuch a height of Wickedneſs did the *Iſraelites* arrive at, that they had Perſons conſecrated for the Worſhip of *Baal*, who miniſtred to them like the *Prieſts* and *Levites* among the People of *God*; and thus we read of the *Prophets* and *Prieſts* of *Baal*, whom *Jehu* deſtroyed (2 *Kings* x. 19.) and of the *Temple of Baal* in *Samaria*, call'd the *Houſe of Baal*, where *Jehu* conven'd its Worſhippers, and caus'd them to be ſlain (*ver.* 21, 25.) It appears alſo that the Name of *Baal* was given to the *true God*, until he forbad it, becauſe it had been profan'd by being ſo often given to Idols, *Thou ſhalt call me no more Baali* (*Hoſ.* ii. 16.) that is your *Baal*.

Of

Of other *Idol-Gods* we read alſo in *Scripture*. It's ſaid of *Solomon*, that he went after *Aſhteroth* the Goddeſs of the *Zidonians*, and *Milcom* the Abomination of the *Ammonites* (1 *Kings* xi. 5.) and that he erected a *Temple* and *Altar* in the Hill that is before *Jeruſalem* (that is upon the *Mount of Olives*) to *Chemoſh* the *Idol* of the *Moabites*, and to *Moloch* the *Idol* of the *Ammonites*, (*ver.* 7.) Mention is made in 2 *Kings* xvii. 30, 31. of ſeveral of the *Aſſyrian Gods*, whom theſe Nations worſhipped, who were tranſplanted into *Samaria* in place of the *Iſraelites*, who were carried *Captive* from thence. *Dagon* was the *God* of the *Philiſtines*, and to him was erected a *Temple* in *Aſhdod*, where the Ark, after it was taken by the *Philiſtines*, being placed, this fine *God* fell down, and his Head and Hands were broken off (1 *Sam.* v. 3, 4, 5.) There was alſo another *Temple* of *Dagon* at *Gaza*, which was pulled down by *Samſon* (*Judg.* xvi. 23. *&c.*) In 2 *Kings* v. 18. we read of the Houſe of *Rimmon*, where Worſhip was paid to this *Syrian God*. *Niſroch* was the *God* of the *Aſſyrians* and had his *Temple* at *Nineveh* (2 *Kings* xix. 37.) St. *Stephen* upbraiding the *Jews* for their *Idolatry*, mentions the *Tabernacle of Moloch, and the Star of your God Rempham* (*Acts* vii. 43.) *Diana* is mentioned as the *Goddeſs* of the *Epheſians* (*Acts* xix. 28.) And beſides the particular *Gods* which the *Athenians* worſhipped, they, to make ſure work of it (as they imagined) had an *Altar* erected to the *unknown God* (*Acts* xvii. 23.

The moſt ancient Monuments of *Idolatry* among the *Heathens* were *conſecrated Pillars*, which probably had their Riſe in Imitation of *Jacob*, who took a *Stone* and ſet it up for a *Pillar*, as a Monument of the *divine Mercy* to him, and to preſerve the Memory of the *divine Viſion* which he had ſeen (*Gen.* xxviii. 18.) And becauſe the *Heathens* pay'd a *divine Worſhip* to theſe *Pillars*, therefore the *Hebrews* were prohibited

to erect any ſuch (*Levit.* xxvi. 1.) and it's probable that, when the Children of *Iſrael* heard of *Reuben*, *Gad*, and the half Tribe of *Manaſſeh*, their rearing up an *Altar* in the Borders of *Jordan* (*Joſh.* xxii. 11.) they might imagine this was done with ſome ſuch idolatrous View, as well as to ſacrifice there ſeparately from them; for by the Anſwer of theſe two Tribes and a half (*ver.* 22, 23.) they ſeem to clear themſelves from the Imputation of both.

The *Heathens* had generally a Notion, that all *Deities* were *local*, and *limited* to a certain Country or Place, and had no Power any where elſe but in that Country or Place: And thus we read in 2 *Kings* xvii. 26. That the Colonies ſent by the King of *Aſſyria* to *Samaria* in place of the *Iſraelites*, attributed their being plagued with *Lions* to their not knowing the manner of the *God* of the *Land:* And in 1 *Kings* xx. 23. it's ſaid, that the Servants of the King of *Syria* perſuaded their Maſter, that the *Gods* of the *Iſraelites* were *Gods* of the *Hills*, hearing perhaps that the *Law* was given on *Mount Sinai*, that the *Temple* was built on *Mount Zion*, and that they delighted to worſhip on *high Places*; and therefore they imagined that they would have the Advantage by fighting the *Iſraelites* in the *Plain*. It's not unlikely that ſuch of the *Iſraelites* who were *Murmurers* in the *Wilderneſs* (being theſe among them who were moſt tainted with *Idolatry*) were of this Principle with the *Heathens*, and believed that *God* was a *local Deity* and his *Power limited*; for in this manner it is that the *Pſalmiſt* repreſents them reaſoning with themſelves, *Can God furniſh a Table in the Wilderneſs? Behold he ſmote the Rock that the Waters guſhed out, and the Streams overflowed, but can he give Bread alſo? Can he provide Fleſh for his People?* (*Pſal.* lxxviii. 19, 20.)

The Adoration or Worſhip which *Idolaters* paid to their *Gods*, did not conſiſt barely in the *Sacrifices* which

which they offered to them, but likewiſe in *Proſtrations* and *Bowings* of the *Body*; thus *Naaman* ſpeaks of *Bowing in the Houſe* of *Rimmon* (2 *Kings* v. 18.) It was alſo a religious Ceremony, to *lift up the hand to the Mouth and kiſs it*, and then ſtretching it out, throwing as it were the Kiſs to the *Idol:* Both this and the former Ceremony are mentioned in 1 *Kings* xix. 18. And ſo *Job*, in order to expreſs his not having fallen into *Idolatry*, very elegantly ſays, *If I beheld the Sun while it ſhined, or the Moon walking in brightneſs, and my Heart hath been ſecretly enticed, or my Mouth hath kiſs'd my Hand*, &c. (*Job* xxxi. 26, 27.) for to *kiſs* and to *worſhip* are ſynonymous Terms in *Scripture*, as appears from *Pſal.* ii. 12. There is an *idolatrous Rite* mentioned by *Ezekiel*, call'd the *putting the Branch to the Noſe* (*Ezek.* viii. 17.) by which Interpreters ſay is meant, that the Worſhipper, with a Wand in his Hand, did touch the *Idol*, and then applied the Wand to his Noſe and Mouth, in token of Worſhip and Adoration. There appears to be this Difference, however, betwixt the *Idolatry* of the *Jews* and that of other Nations, that the *Jews* did not deny a *divine Power* and *Providence*, only they imagined that their *Idols* were the *intermediate Cauſes*, whereby the Bleſſings of the *Supreme God* might be conveyed to them; whereas the *Heathens* believed the *Idols* they worſhipped were *true Gods*, and had no Conceptions higher, having no Notion of *one eternal, almighty and independent Being*.

Amongſt the Works of the *Fleſh* the *Apoſtle*, next to *Idolatry*, reckons up *Witchcraft* (*Gal.* v. 20.) and indeed all *magical* Performances of a *diabolical* kind; and the conſulting with *Impoſtors* that pretend to foretel things of an uncertain Contingency, is a Species of *Idolatry*; inaſmuch as it is a reſorting to, and keeping up a Correſpondence with *impure Spirits*, and attributing a Knowledge to them, which is *peculiar* to the *divine Nature* only, and gives an equal Truſt and

Credit to their Anſwers as if they had come directly from *God*. I own indeed, that Perſons well-skilled in the Power and Operations of *natural Cauſes*, may produce many wonderful Effects miſtaken by the illiterate for *diabolical Performances*, which, as they lie perfectly within the *Verge of Nature*, are attended with no Crime, nay are rather commendable as being *Improvements* in *natural Philoſophy*; but abſolutely to deny that by a *diabolical Art*, that is by the Help and Aſſiſtance of the *Devil*, many ſtrange and aſtoniſhing things have been done, is to ſlight the Authority of all *Hiſtory Sacred and Profane*.

There is no doubt to be made but the *Devil* (who is call'd the *Prince of the Power of the Air*) may, by affecting the *optick Nerves*, or by altering the *Medium* between the Eye and any Object, raiſe falſe Images and Appearances of things; which ſeems to be the Caſe, with reſpect to our *bleſſed Saviour*, to whom he pretended to ſhew from the top of an *High Mountain*, *all the Kingdoms of the World and the Glory of them* (Mat. iv. 8.) which could not be done, but by ſome fictitious Repreſentation of gay and magnificent things in the Air; ſince the Convexity of the *Earth* which bounds the *Horizon*, will admit of no ſuch unlimited Proſpect. But on the other hand there is as little Doubt to be made, but that the *Devil*, or Perſons employed by him as his wicked Inſtruments, have, by the divine Permiſſion and to ſerve wiſe Purpoſes of *Providence*, had a Power allowed them, even to work *real Miracles* exceeding the *Laws of Nature*; of which the Hiſtory of the *Egyptian Magicians* in the beginning of *Exodus* is a ſufficient Proof: For in the Account which *Moſes* gives of the Performances of theſe *Magicians*, he does not hint at any manner of Difference as to the *reality* of the *Miracles* done by him or them; on the contrary he ſays, *They flung down every Man his Rod, and they became Serpents* (Exod. vii. 12.) which

which ſeems to exclude all Appearances only, that might be interpreted as Deceptions of the Sight; and ſo it's ſaid of the other two Miracles, which *Moſes* exhibited, that the *Magicians did ſo with their Inchantments* (*ver.* 22.) and we are told, that they actually brought *Frogs* upon the Land of *Egypt* as *Moſes* had done (*Exod.* viii. 7.) Nay the limited Power of the *evil Spirits*, who by the Agency of theſe *Magicians* wrought ſuch Miracles, abundantly ſhews that what they had hitherto done was *real*, otherwiſe no reaſonable Account can be given, why they might not as well have produced an Appearance of *Lice* as of *Frogs*, had not their Power been under the *divine Controul*, which hitherto and no further had indulg'd them a *miraculous Power* equal to that of *Moſes*.

We are not therefore to reject all Accounts of the wonderful Operations of *infernal Spirits*, and to look upon them as Deluſions of *weak* and *melancholy People* liable to be deceiv'd by *falſe Appearances*, meerly becauſe we cannot reconcile theſe to our ſhallow Capacity, or accommodate them to the Rules of *Philoſophy*: For ſuch Performances, as they exceed the Power of *Nature* or *Art*, are not reducible to the Rules of that or any other *Science* whatſoever, but ſeem to be reſerv'd by *almighty God* in order to be exerted by him, upon ſpecial Occaſions only, and with a deſign to convince *Infidels* of his *unlimited Power*, being no ways bounded by *natural Cauſes*, and that therefore he can advance his wiſe Purpoſes in a Method far exceeding our *Underſtanding*, and even by the Agency of bad as well as good Spirits, having both under his Command; and whoſe Hearts as well as their Actions he can turn in what manner he pleaſes. In the Caſe juſt now mentioned of the *Egyptian* Magicians it was a ſignal Inſtance of *God's Wiſdom*, to permit theſe *Sorcerers* to proceed for ſome time in their Conteſt with *Moſes*, which added Diſgrace to the ones Defeat, as it did no ſmall Glory to the others Conqueſt, and drew

drew from them an Acknowledgment of *Moſes*'s Superiority. Had *Moſes* met with no Oppoſition in working his Miracles, he neither could have given ſo ſtrong a Conviction to *Pharaoh*, nor exhibited ſo clear a Teſtimony of his *divine Miſſion* to the *Iſraelites*. And ſince in many other Inſtances, we may as readily ſuppoſe that *God* can, and actually has advanc'd the wiſe Ends of his Providence by the Agency of evil Spirits, it becomes us rather to acknowledge our Ignorance with reſpect to the Powers and Operations of infernal Spirits, or the Inſtruments employed by them, than to diſpute their Exiſtence, under what Denominations ſoever they go, or to doubt of the reality of their Operations when credibly atteſted.

The Uſers of theſe *Magical Arts* paſs under different Names in *Scripture*. We find them call'd *Witches*, *Wizards*, *Inchanters*, *Charmers*, *Necromancers*, *Obſervers of Times*, and *Conſulters with familiar Spirits*, of whom little more is ſaid than a bare mention of Names, that no certain Account can be given of them, or their Diſtinction from one another. In general they were Perſons, who did many things beyond the *Power of Nature*, and under that pretence did aſſume a Knowledge in *occult things*, and thereby impos'd on the Curioſity and Credulity of ſuch as reſorted to them. Theſe are expreſly condemn'd, and all unlawful Commerce with them was prohibited by *God* under the ſevereſt Penalties (*Exod.* xxii. 18. *Levit.* xix. 26, 31. and xx. 6, 27. *Deut.* xviii. 10, 11.) We find alſo mention made in *Hoſea* iv. 12. of *conſulting with the Staff*, which, as Interpreters ſay, was the meaſuring of the Staff by *Spans*, and as the *laſt Span* fell out, ſo they determined themſelves. *Ezekiel* alſo mentions a *Divination by Arrows*, conſulting with Images, and *looking in the Liver* (*Ezek.* xxi. 21.) The laſt ſeemed to regulate the Deciſion of any Matter according to the *appearance* of the *Entrails* of *Beaſts*, much like the *Roman Auguries*; and

and the *Divination by Arrows* was (according to Dean *Prideaux)* no more than the *drawing Lots by Arrows* promiſcuouſly mix'd together in a *Quiver*, having certain Names writ upon the *Arrow*, which determined the Perſon in his Enquiry.

As to the conſulting with *familiar Spirits* we have a remarkable Inſtance in *Scripture* of *Saul*, who, after he had baniſh'd all *Sorcerers* out of his *Kingdom*, as a dangerous ſort of People, yet he himſelf enquires after one, and puts his whole Confidence in that, which he had before ſo wiſely condemn'd (1 *Sam.* xxviii.) Whether there was any *real Apparition* of *Samuel*'s Ghoſt in this Caſe, is a queſtion that has exercis'd the *Heads* and *Pens* of many learned Writers. *Apparitions*, it's owned, are not common things, but yet that ſuch have really been, the *Scripture* does abundantly teſtify, when it informs us, that upon our *Saviour's Reſurrection*, *many of the Bodies of Saints, which ſlept, aroſe and appear'd unto many* (*Mat.* xxvii. 52, 53.) And this makes it at leaſt a thing poſſible, that the Account of *Samuel's Apparition* might be *real*. It's true the Scripture does not actually mention *Saul*'s ſeeing of *Samuel* with his own Eyes (as we ſay) but it tells us what is in every reſpect equivalent, *viz.* That *Saul perceived it was Samuel, and ſtooped his Face to the Ground and bowed himſelf* (1 *Sam.* xxviii. 14.) which a Man is not apt to do to bare *Ideas* or *Imaginations*. Beſides, the whole *Hiſtory* of *Saul's Converſation with Samuel*, ver. 15, *&c.* conveys the Notion to the Mind of a *real Apparition*, which it would not readily have done, had there been nothing but *Trick* and *Cheat* in the Caſe.

It's acknowledged indeed, that a Converſation might be carried on betwixt this *Sorcereſs* and *Saul*, ſo as that *Saul* might be deceived, believing it to be *Samuel*'s Voice, when in reality it was hers; but it's the Subject of their Converſation which is chiefly to be regarded. People of this Woman's *Character*, generally

nerally affect *Obſcurity*, as being under the Diſpleaſure of the Government, and therefore live retiredly, on which account we may ſuppoſe they are little acquainted with *Affairs of State*; but allowing that ſhe was a *Politician*, and knew the State of *Saul*'s Affairs, how could ſhe know that the *Battle* ſhould be fought *next Day*, the *Iſraelites* be routed, and *Saul* with his *three Sons* ſlain, which were Events intirely caſual and uncertain, and yet came actually to paſs. Such things no *humane Penetration* could reach, and therefore we can hardly ſuppoſe, that the Knowledge of them would be conveyed to a Woman of ſo infamous a Character; whereas there is no Incongruity in the Suppoſition that the *almighty Ruler* of all Cauſes and Events (who alone could foreſee and predict their Accompliſhment) ſhould in this make uſe of the Interpoſition of *Samuel* his old Prophet, in order to puniſh *Saul* for his Wickedneſs and diabolical Curioſity: Beſides, had theſe Predictions come directly from the Woman it's more likely ſhe would have flattered the King with good Succeſs, than thundred out Comminations againſt him, it being the Temper of moſt Kings to hate ſhocking Truths, and diſregard the Meſſengers of ill News however true; which could not miſs laying an additional Load of Trouble on *Saul* at that time; whereas had ſhe foretold a happy Iſſue of his Affairs by Victory, if it had ſo happened, ſhe might have expected a Reward; and if it prov'd otherwiſe, all was buried with *Saul*, and her Reputation ſav'd, notwithſtanding the Falſhood of her *Prediction*.

And tho' the *Scripture* ſpeaks ſometimes according to the Appearances of things, yet for the Reaſons already mentioned, it's more ſafe to conclude that this was not a *meer Phantom* but the *real Soul* of *Samuel*, clothed in ſome *viſible Form*, which appear'd to *Saul*. From whence we ought not therefore to infer, That it's in the Power of the *Devil* to diſturb the Happineſs of Souls departed; for tho' great, without all doubt,

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is the Power of *Apoſtate Angels*, yet it's ſtill under the controul of the *divine Power*, who can and does reſtrain them, as it beſt ſuits the Purpoſes of *divine Providence*; and it's plain from the Surprize which this Woman appears to have been in, upon the Apparition of *Samuel* (*ver.* 12.) that ſhe did not think her *magick Art* would have gone that length, or that ſhe could have effected ſo miraculous a Performance without the Permiſſion of a *ſuperior Power*.

Moſes charges this Crime of *Sorcery* as one of the Abominations for which *God* drove the *Canaanites* out of the Land (*Deut.* xviii. 12.) And we are told that the *Egyptians* were much addicted to it (*Iſa.* xix. 3.) To theſe Impoſtors *Manaſſeh* had frequent recourſe (2 *Kings* xxi. 6.) but good King *Joſiah* quite extirpated them out of the Country (2 *Kings* xxiii. 24.) In the *New Teſtament* mention is made of a *Damſel* poſſeſs'd with a *Spirit of Divination*, which brought her Maſters much Gain by *Soothſaying*, which evil Spirit *Paul* drove out of her; on which account her Maſters were greatly incens'd, and rais'd a Tumult againſt him (*Acts* xvi. 16, *&c.*) Hiſtory tells us, that theſe *Impoſtors* fill'd the Courts of all the *Eaſtern Princes*, and were very numerous in *Greece* and *Rome*. *Seneca* in particular informs us, that they were forbid by the Law of the *twelve Tables*, *Apud nos*, ſays he, *in duodecim Tabulis cavetur, ne quis alienos fructus excantaſſet.*

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THE

Scripture Hiſtory of the *Jews.*

BOOK IV.

Of the Cuſtoms and Manners of the JEWS *in the ordinary Affairs of Life.*

HAVING finiſh'd what relates to the *Civil* and *Religious* Affairs of the *Jews*, I ſhall in the next place proceed to other Matters concerning them as recorded in *Scripture*; but they being ſuch as cannot ſo well be reduced under any of the foregoing *Heads*, I choſe rather to comprehend them under the general Name of their *Cuſtoms* or *Manners*, ſuch as theſe following; Their *warlike* or *military* Affairs, their manner of reckoning *Days*, *Weeks*, *Months* and *Years*, their Knowledge in *Arts* and *Sciences*, and laſtly their Cuſtoms with reſpect to *Food*, *Habit*, *Marriages*, *Burials*, and things of that nature, with which I ſhall conclude this Work, having run out into a much greater Length, than what at firſt I propos'd.

CHAP.

CHAP I.

Of the Military Diſcipline of the JEWS.

CONcerning the *military* Affairs of the *Jews* we have but a few, ſhort, and theſe but obſcure Hints given us in the *ſacred Writings*; and therefore in tracing out ſuch Memoirs as are there recorded, the Reader cannot expect any more, than ſome *general Obſervations*, as they are either directly pointed out, or may fairly be inferr'd from the *ſacred Text*.

The Wars in which the *Iſraelites* were engag'd, were of two kinds, either ſuch as were expreſly injoin'd by a *Divine Command*, or ſuch as were *voluntary* and enter'd upon by the *Prince* for the revenging ſome national Affronts, and for the Honour of his *Sovereignty*. Of the firſt ſort were theſe undertaken againſt the *ſeven Nations of* Canaan, whom *God* had devoted to Deſtruction, *viz.* The *Hittites*, the *Amorites*, the *Canaanites*, (ſtrictly ſo call'd) the *Perizzites*, the *Hivites*, the *Jebuſites*, and the *Gergaſhites*. Theſe the *Iſraelites* were commanded to extirpate without Mercy, and to ſettle themſelves in their Place (*Deut.* vii. 1, 2. and xx. 16, 17.) There were indeed other Nations who inhabited this Country in the Days of *Abraham*, as may be ſeen in *Gen.* xv. 19, 20. But theſe were either worn out ſince that Time, or being but a ſmall People were incorporated with the reſt. To theſe *ſeven Nations* no Terms of Peace could be offered, for being guilty of *groſs Idolatries* and other deteſtable Vices of all kinds, *God* thought them unfit to live any longer upon the Face of the Earth. Theſe Wars thus undertaken by the Command of *God*, were call'd the

Wars

Wars of the Lord, of which a particular Record was kept, as mentioned in *Numb.* xxi. 14.

In the voluntary Wars of the *Iſraelites*, which were undertaken upon ſome national Account, ſuch as moſt of theſe were in the Times of the *Judges*, when the *Moabites*, *Philiſtines*, and other neighbouring Nations invaded their Country, and ſuch as that of *David*'s againſt the *Ammonites*, whoſe King had affronted his *Ambaſſadors*, there were certain Rules eſtabliſh'd by *God*, which were to regulate their Conduct, both in the undertaking and carrying on of theſe Wars. As Firſt, They were to proclaim Peace to them, which if they accepted, theſe People were to become *Tributaries* to them; but if they refus'd, all the *Males*, upon beſieging a City, were allowed to be ſlain if the *Iſraelites* thought fit; but the *Women* and *little ones* were to be ſpared, and the *Cattle* with the other Goods of the City were to belong, as Spoil, to the *Iſraelites* (Deut. xx. 10—15.) Secondly, In beſieging of a City they were not to make unneceſſary Waſtes and Depredations, for tho' they were allowed to cut down *barren Trees* of all ſorts, to ſerve the Purpoſes of their *Approaches*, yet they were oblig'd to ſpare the *Fruit-Trees*, as what would be neceſſary to ſupport the Lives of the Inhabitants in future Times, when the little *Rancour*, which was the Occaſion of their preſent Hoſtilities, ſhould be remov'd and done away (*Deut.* xx. 19, 20.)

The Perſon, who in *Scripture* is call'd *Captain of the Hoſt*, is of the ſame nature with him, whom in the modern Phraſe we ſtile *Generaliſſimo*, one who had the intire Command of the whole Army: Such were *Joſhua* and the *Judges* under the *primitive Conſtitution* of their Government as ſettled by *God* himſelf: Such was *Abner* under *Saul* (2 *Sam.* ii. 8.) *Joab* under *David* (2 *Sam.* xx. 23.) and *Amaſa* under *Abſalom*, when he was raiſing a Rebellion againſt his Father (2 *Sam.* xvii. 25.) The Command and Authority of this

this *Captain of the Hoſt* was doubtleſs as extenſive then, as the Powers of the *General* of an Army are now, ſo that no Enterprize was to be undertaken but by his Orders; and therefore the Action of *Jonathan* and his *Armour-bearer* mentioned in 1 *Sam.* xiv. was without queſtion a very unwarrantable Attempt, and contrary to the *Laws of War*, which prohibits all under Command (as he was) from engaging the Enemy without the *General's Orders:* For it's ſaid, that without telling his Father *Saul* (who commanded a Party of *ſix hundred Men* in the Neighbourhood) *Jonathan* and his *Armour-bearer* found means to go up a ſteep Rock, where the *Philiſtines* leaſt expected an Invaſion, and (it being probably done in the Night-time) put their Army, which was made up of different Nations, into ſuch Confuſion, that they miſtruſting *Friends* for *Foes*, ſoon deſtroy'd one another: But however *irregular* this Attempt was, yet the ſame being attended with Succeſs, and probably done by a *Divine Impulſe*, it was overlooked.

The reſt of the Officers that govern'd the Army, are ſtil'd *Captains of Thouſands*, *Captains of Hundreds*, *Captains of Fifties*, and *Captains of Tens:* Of theſe mention is made in 1 *Chron.* xii. 14, 20. and xiii. 1. and xxviii. 1. 2 *Kings* i. 9, 11, 13. Theſe probably were of the ſame Rank with thoſe whom *Moſes* conſtituted in the *Wilderneſs*, *Rulers of Thouſands*, &c. (*Exod.* xviii. 25.) and who at firſt acted in a double Capacity, being at the ſame time *Civil Magiſtrates* and *Military Officers*. The *Captains of Thouſands* ſeem to have been much the ſame as *Colonels of Regiments* with us; and the *Captains of Hundreds* might probably anſwer to thoſe who in our Army have the Command of *Troops* and *Companies:* The *Captains of Fifties* and *Tens* to our *Subalterns*, *Serjeants* and *Corporals*. All theſe after the *Monarchy* took place, receiv'd their Commiſſions from the *King* in like manner

ner as now, which appears from 2 *Sam.* xviii. 1. and 2 *Chron.* xxv. 5.

In the *New Testament* we read of the *Captain of the Temple* (Acts iv. 1. and v. 24.) but he belonged more properly to the Government of the *Romans* than to the *Jews*, for these being under the *Roman* Dominion at that time, this *Captain of the Temple* was he who commanded the *Roman* Garrison (call'd *Antonia*) which stood near to the *Temple*, and overawed both it and the City of *Jerusalem*, as was formerly mentioned in the Description of that City: It was the *Roman* Captain of this *Fort* (whose Name at that Time was *Claudius Lysias*) who rescued *Paul* when the *Jews* were beating him, and intended to kill him (*Acts* xxi. 31. and xxii. 24. and xxiii. 26.)

The *Israelites*, in the Beginning of their *Republick*, appear to have been a *timorous* and *cowardly People*, their Spirits were broke with their Bondage in *Egypt*, and this base Temper soon appeared upon the Approach of *Pharaoh* and his Army, before the *Israelites* pass'd through the *Red-Sea*, which made them murmure so much against *Moses* (*Exod.* xiv. 10, 11, 12.) But in no Instance was their Cowardise more evident than when they heard the *Report* of the *Spies* concerning the *Inhabitants* of the *Land*, which put them into a Fit of Despair, and made them once resolve to return into *Egypt*, notwithstanding all the Miracles wrought for them by *God* (*Numb.* xiv. 1 — 6.) It was on this account that *David* who was well acquainted with their Disposition, says, that *they got not the Land in possession by their own Sword, neither did their own Arm save them, but thy right Hand and thine Arm and the Light of thy Countenance, because thou hadst a favour unto them*, Psal. xliv. 3.

It does not appear that, before the Reign of *Saul*, there were any *Regular Troops* in pay kept up in *Canaan*. The whole Nation consisted of fighting Men ready to march against the Enemy, as soon as the Necessity

Neceſſity of their Affairs requir'd it. They were like the *Train'd-Bands* or *Militia* of ſome Countries, ever ready to aſſemble upon the firſt Order; ſo that when a *War* was reſolv'd upon, all the People that were capable of bearing Arms, immediately upon the firſt Call gathered together in their *reſpective Tribes*, and according to the Exigency of the Caſe, or the Importance and Neceſſity of the Enterprize, *greater* or *leſſer Draughts* were made, in order to form the *main Body* of the *Army*. To this it was owing, that we find ſuch vaſt Armies formed in ſo ſhort a Space. The Men of *Jabeſh-gilead* who were beſieg'd by the *Ammonites*, had only *ſeven Days* Reſpite given them to ſend Meſſengers to the Coaſts of *Iſrael*, after which, if no Relief came to them, they were to deliver up the City and have their Eyes put out, which was the beſt Condition, it ſeems, they could procure (1 *Sam.* xi. 1, 2, 3.) This happening in the Beginning of *Saul*'s Reign, ſo ſoon as he was inform'd of it, he by a *ſymbolical Repreſentation* of cutting a *Yoke of Oxen* in pieces, and ſending them all over *Iſrael*, ſignified what ſhould be done to the *Oxen* of ſuch who did not appear upon this Summons; whereupon we find that an Army of *three hundred and thirty thouſand Men* was formed, who relieved the Place within the *ſeven Days* allowed them. In like manner when the Children of *Iſrael* had heard of the Crime that was committed by the Inhabitants of *Gibeah* againſt the *Levite's Concubine*, it's ſaid, that they reſolv'd not to return to their Houſes till they had fully aveng'd this Inſult (*Judg.* xx. 8.) and accordingly upon the *Tribe* of *Benjamin*'s refuſing to deliver up theſe Men, an Army was ſoon gathered together of *four hundred thouſand Men of War*, ver. 17.

Nor was the providing their Armies with Neceſſaries any Impediment to theſe *ſudden Levies*; for in the Beginning of the *Jewiſh* Republick their Armies conſiſting altogether of *Infantry*, every one ſerv'd on

their own Expences, and ordinarily carried their own *Arms* and *Proviſions* along with them. And thus we find that *Jeſſe* ſent a Supply of Proviſions by *David* to his other *three Sons* that were in *Saul*'s Camp (1 *Sam.* xvii. 13, 17.) which gave *David* an Opportunity of engaging with *Goliath*; and this was the chief Reaſon why their Wars in thoſe Days were ordinarily but of a *ſhort Continuance*, it being hardly poſſible that a large Body could ſubſiſt long upon ſuch Proviſions as every one carried along with him.

Their Armies, after *Solomon*'s Days, came to be vaſtly numerous: We read that *Abijah* King of *Judah* had an Army of *four hundred thouſand Men*, with which he fought *Jeroboam* King of *Iſrael*, who had double that Number (2 *Chron.* xiii. 3.) and it's ſaid there were *five hundred thouſand* kill'd of *Jeroboam*'s Army, *ver.* 17. *Aſa* King of *Judah* had an Army of near *ſix hundred thouſand Men*, when he was attack'd by *Zerah* the *Ethiopian* with an Hoſt of a *Million* of Men (2 *Chron.* xiv. 8, 9.) *Jehoſhaphat* King of *Judah* had *eleven hundred and ſixty thouſand Men*, without reckoning the Garriſons in his fortified Places (2 *Chron.* xvii. 14—19.)

It does not appear, that there were any *Horſe* in the *Iſraelitiſh* Army till the Reign of *Solomon*. In *David*'s time there appears to be none, for we find *Abſalom*, after his Defeat in the Battle wherein he loſt his Life, mounted on a *Mule* to make his Eſcape (2 *Sam.* xviii. 9) And *David* ordered his own *Mule* to carry *Solomon* to be anointed. The Truth is, the Land of *Canaan* did not produce *Horſes*, being a *hot dry Soil*, and in many Places very *mountainous*. *Solomon*, who had married the Daughter of the King of *Egypt*, furniſh'd himſelf with *Horſes* from thence at a great Expence; for we are told that he pay'd for ſuch as were fit for his Service a *hundred and fifty Shekels of Silver* (1 *Kings* x. 28, 29.) which comes to about *eighteen Pounds fifteen Shillings* apiece in our Money.

Money, reckoning the *Shekel of Silver* at *half a Crown*, being the uſual Computation. We are inform'd, that *Solomon* had *four thouſand* Stalls for Horſes and Chariots, and *twelve thouſand* Horſemen (2 *Chron.* ix. 25.)

Before the *Regal Government* all the Army was diſbanded immediately upon a War being brought to a Concluſion. The firſt Inſtance we have of any being kept in *time of Peace*, is in the Reign of *Saul*, who is ſaid to have retain'd no more than *two thouſand* for his own *Body-Guard*, and a *thouſand* for his Son *Jonathan*'s (1 *Sam.* xiii. 1, 2.) *David* afterwards kept up a much greater Number, but then they were only *Militia* diſtributed into *twelve Legions*, conſiſting each of *twenty four thouſand Men*, and theſe attended in their Courſe *every Month* for the Security of the *King* and *Kingdom*, ſo that at the End of the Month, as one march'd off, another *Legion* with their Officers ſucceeded them (1 *Chron.* xxvii.) Afterwards when the Art of *War* came to be improved, a *Regular Force* was no doubt kept up, both in time of *Peace* and *War*; for beſides the vaſt Army which *Jehoſhaphat* had in the Field, we already obſerv'd that he had Forces *throughout all the fenced Cities* of *Judah* (2 Chron. xvii. 19.) which doubtleſs were garriſon'd in time of Peace as well as in time of War.

What the Order was of the *Iſraelites* Encampment after they arriv'd in *Canaan*, and came to be engag'd in the Wars with the *Canaanites* and other Nations, is no where told us in *Scripture:* But during their Sojourning in the *Wilderneſs* the Form of their Camp appears to be *quadrangular*, having *three Tribes* placed on each ſide, under *one* general Standard, ſo as to incloſe the *Tabernacle* which ſtood in the *Center*. Betwixt theſe *four great Camps* and the *Tabernacle*, were pitched *four leſſer Camps* of the *Prieſts* and *Levites*, who had their Attendance about it; the Camp of *Moſes* and *Aaron* and the Sons of the latter (being the Prieſts who miniſtred, and who had the Charge of the *San-*

tuary) was on the East Side of the *Tabernacle* where the Entry was. The Tents they made use of, seem to be much the same as those now in use with us, which may be collected from a Passage in *Isaiah*, *Chap.* liv. 2.

The Manner of their dislodging and marching during their Residence in the *Wilderness*, was this: When they were to remove (which was only when the Cloud was taken off the Tabernacle) the Trumpet was sounded, and upon the first Alarm the Standard of *Judah* being rais'd, the three Tribes which belong'd to it, set forward; then the Tabernacle being taken down, which was the proper Office of the *Levites*, the *Gershonites* and the *Merarites* (two Families of that Order) attended the Waggons with the Boards, Staves, *&c.* When these were on their march a *second Alarm* was sounded, upon which the Standard of *Reuben's* Camp advanc'd with the three Tribes under it. After them followed the *Kohathites* (the third Family of the *Levites*) bearing the *Sanctuary*, that is, the *Holy of Holies* and the Utensils thereto belonging; and because this was less cumbersom than the Boards, Pillars and other Parts of the Tabernacle, and more *holy*, it was not therefore put into a Waggon, but carried on their Shoulders. Next followed the Standard of *Ephraim's* Camp with the Tribes belonging to it; and last of all the other *three Tribes* under the Standard of *Dan* brought up the Rear; *Moses* and *Aaron* overseeing the whole, that every thing was done as *God* had directed, while the Sons of *Aaron* were chiefly employed in *blowing the Trumpets*, and other Offices properly belonging to them.

As to their military Weapons, they were either defensive or offensive. Their defensive Weapons were chiefly these; a *Helmet*, which covered and defended the Head; with this *Saul* arm'd *David* when he fought *Goliath* (1 *Sam.* xvii. 38.) This was part of *Uzziah's* military Weapons, which he prepar'd for his

his Army (2 *Chron.* xxvi. 14.) Next was a *Breaſt-plate*, ſo call'd, becauſe it was deſign'd chiefly to defend the Breaſt. This we ſometimes tranſlate a *Coat of Mail* (1 *Sam.* xvii. 5.) ſometimes an *Habergeon* (2 *Chron.* xxvi. 14.) Another defenſive Weapon was the *Shield* or *Buckler*, ſome of which were very maſſy and weighty call'd *Targets* (2 *Chron.* ix. 15.) others lighter mentioned in *ver.* 16. *David*, who was a great Warrior, often mentions a *Shield* and *Buckler* in his *divine Poems*, to ſignify that Defence and Protection of *Heaven* in which he truſted. Theſe *Shields*, when not uſed, were kept covered, to preſerve them from *Ruſt*, and when us'd were carefully poliſh'd with *Oil*; and hence it is, that *the uncovering of the Shield and anointing it with Oil*, are Expreſſions in *Scripture* which ſignify the *preparing for War* (*Iſa.* xxi. 5. and xxii. 6.) The *Shield* or *Armour-bearer* was reckoned a very honourable Office in the *military Service*. *Saul* appointed *David* his *Armour-bearer* (1 *Sam.* xvi. 21.) and *Jonathan* (as was formerly obſerv'd) had one with him when they attack'd the *Philiſtines Camp*.

The offenſive Weapons were either ſuch as were made uſe of when they came to a cloſe Engagement, or when they were at a diſtance. Of the former ſort were the *Sword*, the *Spear* or *Javelin*, and the *Battle-Ax*. The firſt is the ancienteſt Piece of *Armour* that we read of in *Scripture* (except the *Bow*) for we find it was treacherouſly uſed by *Jacob's* Sons when they invaded the *Shechemites* (*Gen.* xxxiv. 25.) The *Spear* or *Javelin* was a ſmaller Inſtrument, and did execution with the Point only; with this *Phinehas* kill'd *Zimri* and *Cosbi* (*Numb.* xxv. 7.) *Saul* caſt a *Javelin* at *David* with a deſign to kill him (1 *Sam.* xviii. 11.) and with a *Spear Abner* kill'd *Aſahel* (2 *Sam.* ii. 23.) The *Battle-Ax* is mentioned by *Jeremiah*, *Chap.* li. 20, 21. This appears to be ſome weighty Weapon contriv'd for *battering the Enemies Armour*, becauſe he ſpeaks of *breaking in pieces with*

it the Horſe and his Rider, and the Chariot and his Rider.

The offenſive Weapons uſed at a diſtance were chiefly theſe; The *Sling* with which they threw *Stones* at the Enemy with great dexterity: This was part of *Uzziah's* military Proviſion (2 *Chron.* xxvi. 14.) The *Benjamites* are ſaid to be ſo dextrous in throwing Stones with a *Sling*, that *they could hit within a hair's breadth and not miſs* (Judg. xx. 16.) But what is there rendred *left-handed*, ſome Interpreters think ſignifies rather *Ambidexter*, for we are told that the *Benjamites uſed both the Right-hand and the left* (1 Chron. xii. 2.) *David* made uſe of his *Sling* to good purpoſe when he ſlew the Giant *Goliath*, tho' he had a *Helmet* of *Braſs* on his Head. The *Bow* and the *Arrow* are of great Antiquity. At firſt they were chiefly uſed in *Hunting* (*Gen.* xxvii. 3.) afterwards *David* gave Orders for *teaching the young Men the uſe of the Bow* in War (2 *Sam.* i. 18.) ſo that the Bow was inſtead of *Guns*, and *Arrows* in place of Powder and Ball. Theſe *Bows* were commonly made of *Steel*, as appears from 2 *Sam.* xxii. 35. In the uſe of this Weapon the *right Eye* was of great Service, it being uſual to keep that open, and wink with the Left; and this probably was the Reaſon, why *Nahaſh* made it a Condition of the Capitulation with the Men of *Jabeſh-gilead*, that they ſhould have their *right Eye put out* (1 *Sam.* xi. 2.) thereby to render them incapable of fighting thereafter with the *Bow* and *Arrow*. To have put out both their Eyes, would have rendred them incapable of earning their Bread by their daily Labour, and conſequently made them uſeleſs in Payment of that *Tribute*, which he as Conqueror might demand.

Chariots of War were much uſed in the Eaſtern Countries; they were arm'd with *Scythes* on both ſides, and being drawn by *Horſes* againſt the *Enemy* cut down all in their way. Without doubt the *Chariots of Pharaoh* with which he purſued the *Iſraelites* (*Exod.* xiv.

xiv. 7.) were of this kind; for it's ſaid, *He appointed Captains over them.* About *fifty Years* afterwards, we find this *military Vehicle* among the *Canaanites*, which ſtruck ſuch Terror into the *Iſraelites*, that made them deſpair of conquering that Part of the Nation (*Joſh.* xvii. 16, 18.) *Siſera* the King of *Hazor's* General had *nine hundred* of them in his Army (*Judg.* iv. 3.) *David* having taken from *Hadadezer* King of *Syria* a *thouſand Chariots of War*, he hamſtrung the *Horſes*, burnt *nine hundred* of the *Chariots*, and reſerv'd only a *hundred* to himſelf (2 *Sam.* viii. 4.) But it does not appear, that the Kings of *Iſrael* ever made uſe of them in War; being only ſerviceable in *low Grounds*, whereas *Canaan* was very mountainous. *Solomon*, we are told, had a good number of Chariots (1 *Kings* x. 26) but we read of no *military Expedition* in which they were employed. Their *Kings* generally went to Battle mounted in *Chariots*, having ſpare ones attending them: And thus we find King *Joſiah* after he was mortally wounded, was taken out of that *Chariot* and put into another, in which he was carried to *Jeruſalem* (2 *Chron.* xxxv. 24.)

The *Iſraelites* were ſometimes very badly provided with *military Weapons*; for after the *Philiſtines* had gained many conſiderable Advantages over them, and in a manner vanquiſh'd their Country, they took care that no *Smith* ſhould be throughout all the Land of *Iſrael*, in order to prevent their making *Swords* or *Spears*; ſo that the *Iſraelites* were even oblig'd to go down to the *Philiſtines*, whenever they had occaſion to ſharpen their *Inſtruments of Husbandry* (1 *Sam.* xiii. 19, 20.) It's ſaid *ver.* 22. that in the Day of Battle none had *Swords* or *Spears*, but *Saul* and *Jonathan*; and by the Song of *Deborah* and *Barak* it appears *there was not a Shield or Spear among forty thouſand in* Iſrael (*Judg.* v. 8.) But without all doubt they had other Weapons of War, tho' not mentioned. *Nebuchadnezzar*, after he made himſelf Maſter of *Jeruſalem*,

lem, uſed the *Iſraelites* in the ſame manner as the *Philiſtines* had done; for it's ſaid, *He took along with him into* Babylon *all the Craftsmen and Smiths* (2 Kings xxiv. 14.) that the pooreſt of the People which he left behind, might be in no Condition to rebel.

In all the *Jewiſh Wars* there was a Prieſt, whoſe buſineſs it was to attend the Army, and who was call'd the *Anointed for the Wars*. He was either the *Deputy* of the *High-prieſt*, or one purpoſely ſet apart for the Buſineſs, as I formerly obſerv'd under the Title of the *High-prieſt*. As ſoon as the Army was gathered together, it was his duty to make a Speech to them, and afterwards the *Officers of the Army* from one Battallion to another, in the terms mentioned in *Deut.* xx. 1, 2, 3, *&c.* by which the *Iſraelites*, who were train'd up to confide in *God*, and not in the Strength of their Army, were exhorted to be of good Courage, from this noble Conſideration, That the *Lord their God was he who goeth out with them and fought their Battles*. Nay ſo great a Tenderneſs was uſed towards thoſe, whoſe *Timorouſneſs* might prove infectious to their Fellow-Soldiers, or whoſe *domeſtick Concerns* might render the hazarding their Perſons of diſadvantage to their *Families*, that all ſuch were acquainted that *they were at liberty to return to home*; after which the *Army* was *modell'd*, and the Commands given to the ſeveral Officers, according to their reſpective Commiſſions from the *Sovereign*.

In the *Jewiſh Wars* we have ſome Inſtances of very great Cruelty uſed towards the Nations whom they conquer'd, particularly of *David*, who having taken the City of *Rabbah* by Storm, put the whole Inhabitants to inexpreſſible Tortures, by cauſing ſome of them to be ſawn aſunder; over others he caus'd *Horſes* to draw *Harrows* with great *Iron Teeth*, and made ſome paſs through the Fire in their *Brick-kilns* (2 *Sam.* xii. 31.) But it's obſervable that this was ſoon after his *Adultery* with *Bathſheba*, and his ungenerous Treatment of

of *Uriah*, whom he baſely ſacrificed for the Concealment of his Luſt. The Captives of the *Edomites* taken by *Amaziah*, were likewiſe uſed with uncommon Severity; for he took *ten thouſand*, and brought them to the Top of a Rock, and from thence caſt them down, ſo that they were all cruſh'd to pieces (2 *Chron.* xxv. 12.) But we find that *God* juſtly puniſh'd him for this Cruelty, for it's ſaid (*ver.* 13.) that the *Auxiliaries*, which he had hir'd and was adviſ'd to ſend back, fell upon his Cities, ſmote *three thouſand*, and took much Spoil.

It was a Cuſtom among the *Heathens* to carry in triumph the *Images* of the *Gods* of ſuch Nations as they had vanquiſhed: *Iſaiah* propheſies of *Cyrus*, that in this manner he would treat the *Gods of Babylon*, when he ſays, *Bel boweth, Nebo ſtoopeth, their Idols were upon the Beaſts, and upon the Cattle, and themſelves are gone into Captivity* (*Iſa.* xlvi. 1, 2.) *Daniel* foretels, that the *Gods* of the *Syrians* with their Princes ſhould be carried captive into *Egypt* (*Dan.* xi. 8.) And the like Predictions are to be met with in *Jeremiah* (*Chap.* xlviii. 7.) and in *Amos* (*Chap.* i. 15.) We need leſs wonder therefore, that we find *Plutarch*, in the Life of *Marcellus*, telling us, that he took away out of the Temple of *Syracuſe* the moſt beautiful Pictures and Statues of their *Gods*, and that afterwards it became a Reproach to *Marcellus*, and raiſed the Indignation of other Nations againſt *Rome*, that *he carried along with him not Men only, but the very Gods captive and in triumph.*

It was alſo an uſual thing for Conquerors to change the Names of the Perſons they vanquiſh'd in War, in Teſtimony of their abſolute Power over them: Thus we find the King of *Babylon* changing the Name of *Mattaniah* into *Zedekiah*, when he conſtituted him King of *Judah* (2 *Kings* 24.) Biſhop *Uſher* remarks, that the King of *Egypt* gave *Eliakim* the Name of *Jehoiakim*, thereby to teſtify that he aſcrib'd his Victory

tory over the *Babylonians* to *Jehovah* the God of *Iſrael*, by whoſe Excitation, as he pretended (2 *Chron.* xxxv. 21, 22.) he undertook the Expedition. *Nebuchadnezzar* alſo ordered his Eunuch to change the Name of *Daniel*, who afterwards was called *Belteſhazzar*; and the three Companions of *Daniel*, whoſe Names formerly were *Hananiah*, *Miſhael*, and *Azariah*, he called *Shadrech*, *Meſech*, and *Abednego* (*Dan.* i. 7.)

It was moreover an ancient Cuſtom not only among the *Jews*, but the *Heathens* likewiſe, to hang up the Arms that were taken from their Enemies in their *Temples*. Thus we find that the Sword wherewith *David* cut off *Goliath*'s Head, being dedicated to the *Lord*, was kept as a Memorial of his Victory, and of the *Iſraelites* Deliverance, being depoſited in the *Tabernacle*; for we find that, when *David* came to *Abimelech* at *Nob*, where the *Tabernacle* was, *Abimelech* acknowledg'd it was there, and deliver'd it to *David* (1 *Sam.* xxi. 8, 9.) For when Occaſions of State requir'd it, it was no unuſual thing to take ſuch Trophies down, and employ them in the publick Service, from whence came that Saying of *Seneca*, *Pro Republica plerumque Templa nudant.*

In the Diviſion of the Spoil we find in the Caſe of the *Midianitiſh* War, mentioned in *Numb.* xxxi. That the whole was by *divine Appointment* divided into two Parts; the Army that won the Victory had one Part, and thoſe that ſtaid at home had the other: Out of the firſt there was allotted for the *Prieſts* the *five hundredth Part*, and out of the laſt the *fiftieth Part* went to the *Levites*; ſo that here as in the *Levitical Tithes*, the *Prieſts* had juſt a *tenth Part* of what was allowed to the *Levites*. Sometimes we find, that all the Spoils were devoted to *God* and appropriated for his Service, as in the Caſe of *Jericho* (*Joſh.* vi. 19, 24.) Whatever was not ſo employed was called the *accurſed thing* (*ver.* 18.) on the Account of their being devoted with a Curſe upon him who ſhould take them

them for his own uſe. In After-ages it ſeems to be an eſtabliſh'd Rule, that the Spoil was only to be divided amongſt the Army actually engag'd in Battle, only thoſe who kept the Baggage had an equal Share with the reſt (1 *Sam.* xxx. 24.)

Under this Title of *Warlike Affairs* may be taken in what relates to Caves and Dens, of which frequent mention is made in *Scripture:* Theſe ſeem to have been cut out of the Rocks and Mountains for a Shelter and Refuge in time of War; and it's probable the *Canaanites*, a warlike and gigantick People, might have digg'd many of them upon occaſion of the *Iſraelites* invading their Land, but it's evident the *Iſraelites* themſelves increas'd their Number: Thus we find that when the Hand of *Midian* prevail'd againſt *Iſrael*, the Children of *Iſrael* made them *Dens in the Mountains and Caves, and ſtrong Holds* (*Judg.* vi. 2.) Some of them, it ſeems, were very large, ſuch as theſe mentioned in 1 *Kings* xviii. 13. in which *Obadiah* hid *a hundred of the Lord's Prophets by fifty in a Cave*; and we ſee that *five Kings* diſcomfited by *Joſhua*, hid themſelves in a Cave in *Makkedah* (*Joſh.* x. 16.) It was to one of theſe Caves, called the Cave of *Adullam*, that *David* eſcap'd when he was perſecuted by *Saul* (1 *Sam.* xxii.)

CHAP. II.

Of their Calculation of Days, Weeks, Months, and Years.

TIME is the *Meaſure of the Duration of all things*, which Duration we judge of, by the Relation it bears to the Courſe of the *Planets*, particularly of the *Sun* and *Moon*; ſo that we ſay a thing has had a longer

longer or shorter Duration, in proportion as the *Sun* or *Moon* have made more or fewer Revolutions during its Subsistence: These two great *Luminaries* were ordain'd particularly for this Purpose at their Creation; for *God* said, *Let there be Lights in the Firmament of Heaven to divide the Day from the Night, and let them be for Signs and for Seasons, and for Days and for Years* (*Gen.* i. 14.) It's true *Time* may be said to be distinguished also by the different Seasons which succeed one another; there is the *Winter-time*, the *Spring-time*, the *Summer-time*, and the *Harvest-time*; but then this difference of the Seasons still arises from the Revolutions of the *Sun*, and from its Nearness to, or Distance from us, according to which he continues more or less Time above our *Horizon*.

Now the *Sun* and the *Moon* have, or at least appear to have several different Motions, one of which (to speak in the *vulgar way*, and without regard to the *System* of *Copernicus*) is round the Earth, whereby they are carried by the Firmament from *East* to *West*, so that the Time they take to make this Revolution is call'd a *Day*. The other *Revolution* of these *Planets* shall be taken notice of, when we speak of *Months* and *Years*. A *Day* therefore does not only signify the Time in which the *Sun* gives us *Light*, but the whole Space of this Revolution round the Earth, which is perform'd in *twenty four Hours*; and this therefore is call'd a *natural Day*, in Opposition to that which some call an *artificial Day*, consisting only of that Space in which the *Sun* appears in our *Horizon*: Of both these mention is made in *Scripture*. *Moses* is to be understood of the *natural Day* (as comprehending the whole *twenty four Hours*) when he says that *God sanctified all the First-born of the Children of Israel on the Day that he smote the First-born of Egypt* (*Numb.* viii. 17.) for that fatal Blow was struck in the Night-time. And our *Saviour* is to be understood of the *artificial Day* (which begun at

Sun-

Sun-riſing, and ended at *Sun-ſetting*) when he ſays, *Are there not twelve Hours in the Day? if any Man walk in the Day he ſtumbleth not, becauſe he ſeeth the Light of the World* (*John* xi. 9.) In like manner is St. *Matthew* to be underſtood (*Mat.* xxviii. 1.)

Now tho' a *Day*, in the ſtrict and natural Senſe, comprehends all the *twenty four Hours*, that the *Sun* makes its *Revolution* round the *Earth*, yet it was uſual alſo among the *Jews*, in the Computation of the Number of Days, to reckon that *one*, whereof a Part only exiſted; and this is the Reaſon why a thing that has laſted *one whole Day*, and a part of the preceeding and following *Days*, is ſaid to have laſted *three Days* (*Mat.* xii. 40.) which explains our *Saviour's* Riſing on the *third Day*, for he was only part of the *Friday Evening*, all the *Saturday*, and part of the *Sunday Morning* in the Grave. By the ſame way of including the firſt and laſt Day, we may reconcile *Chriſt's* bringing the *three Diſciples* up to the *Mount* (*Mat.* xvii. 1.) which is there ſaid to be done *after ſix Days*, whereas St. *Luke* ſays *it was about eight Days after* (*Luke* ix. 28.) For St. *Matthew* ſeems to compute only the *ſix Days*, between the end of our *Saviour's* Diſcourſe *Chap.* xvi. and his Aſcent up to the Mount, whereas St. *Luke* includes both that Day of *Chriſt's* Diſcourſe, and the Day of his *Aſcenſion*, whereby there were in all eight Days.

The *natural Day* began among the *Jews* with the *Evening*, that is at *Sun-ſet*; which may be owing partly to that Expreſſion (*Gen.* i. 5.) *The Evening and the Morning were the firſt Day*, intimating that *Darkneſs* was in time before the *Light*; but chiefly becauſe the *New-Moon* (which the *Jews* were obliged to celebrate) began after ſeeing its *Creſcent*, which could not be till the *Evening*. This beginning of their *natural Day* is apparent throughout all the *Old Teſtament*, particularly in *Exod.* xii. 18. *Levit.* xxiii. 32. And hence it is, that we read in the *Goſpel* that the Sick

Sick were not brought out to *Chriſt* on the *Sabbath-days* till after *Sun-ſet* (*Mat.* viii. 16. *Mark* i. 32.) becauſe the *Sabbath* then ended, and the *Jews* who were ſcrupulouſly exact in obſerving it, were no longer afraid of any Violation of it.

The Diviſion of this *natural Duy* was various among the *Jews*. At firſt that Part of it, from *Sun-riſing* to *Sun-ſet*, was divided only, according to the three ſenſible Differences of the *Sun*, when it *riſes*, when it is at the higheſt *Point of Elevation*, and when its *ſets*; that is to ſay, *Morning*, *Noon*, and *Night*: And theſe are the only Parts of a Day, which we find mentioned in the *Old Teſtament*. Their Night again they divided into *four Quarters* call'd *Watches*, each of theſe containing about the Space of *three Hours*. The *firſt Watch* is call'd the *Beginning of the Watches* (*Lam.* ii. 19.) The *ſecond Watch* is call'd the *Middle Watch* (*Judg.* vii. 19.) becauſe it endur'd till *Midnight*. The *third Watch* began at *Midnight* and held till about *three in the Morning*: Of this and the former mention is made in *Luke* xii. 38. The laſt call'd the *Morning Watch* (*Exod.* xiv. 24.) continued from *three* till *ſix* in the *Morning*. In this Watch, which is call'd *the fourth Watch of the Night* (*Mat.* xiv. 25.) *Jeſus walked on the Sea to the Ship wherein his Diſciples were*. Theſe Watches are alſo call'd by other Names in the *New Teſtament*. The *firſt Watch* is call'd the *Even* from the Time it commenc'd; the other *three* are called the *Midnight*, *Cockcrowing*, and the *Morning* or *Dawning* (*Mark* xiii. 35.) from that part of the Night which clos'd each Watch.

Afterwards the whole *natural Day* being divided into *twenty four Hours*, there were *twelve Hours* of that aſſign'd by the *Jews* to the Space of Time betwixt the *Sun-riſing* and *Sun-ſet*, and other *twelve Hours* to the Space betwixt *Sun-ſet* and *Sun-riſing*; by which means their *Hours* came to be quite different from what is in uſe with us; for with us all Hours are equal,

equal, being the *twenty fourth Part* of a *natural Day*; whereas with them the *Hour* was a *twelfth Part* of the Time from *Sun-riſing* to *Sun-ſet*, or from *Sun-ſet* to *Sun-riſing*, by which means their Hours varied in length according to the different Seaſons of the Year; for their Hours from *Sun-riſing* to *Sun-ſet* were longer in the *Summer*, and ſhorter in the *Winter*; as on the other hand their Hours from *Sun-ſet* to *Sun-riſing* were longer in the *Winter* and ſhorter in the *Summer*: And it's with relation to this Diviſion, that our *Saviour* ſays in the forecited Place, *Are there not twelve Hours in the Day (John* xi. 9.) But this difference betwixt the *Summer* and *Winter Hours* was not very ſenſible in *Judea*, that Country being at no great diſtance from the *Equinoctial Line*, whereby their longeſt Day was not above *thirteen Hours* at *Jeruſalem*, and their ſhorteſt about *eleven*.

The *firſt Hour* of the Day began at *Sun-riſing*, and ended at *ſeven*; the *ſecond* began at *ſeven* and ended at *eight*; and the *third* began at *eight*, and ended at *nine*, whereby that Hour of *nine* was call'd the *third Hour* (*Acts* ii. 15.) And ſo it went on in that manner till *Sun-ſet*; ſo that *Mid-day* or *Twelve o' Clock*, was the *ſixth Hour* (*Acts* x. 9.) And our *three* in the *Afternoon* was their *ninth Hour* (*Acts* iii. 1.) which was the Hour of *Sacrifices* and *Prayer* at the *Temple* in the *Evening*, as the *third Hour* or *nine in the Morning* was for the Morning Worſhip (*Exod.* xxix. 39.) In ſuch manner alſo did they reckon the Night between *Sun-ſetting* and next *Riſing*, ſo that the *third Hour* of the Night (ſpoke of *Acts* xxiii. 23.) might be our *nine* at Night, their *ſixth Hour* of the Night what we call *Mid-night*, and ſo on.

Agreeable to this Diviſion of the Day (properly ſo called) into *twelve leſſer Hours*, is to be underſtood that *Parable* of the *Labourers in the Vineyard* (*Mat.* xx.) where that Space of Time is diſtinguiſhed into

four Quarters, the firſt beginning at *ſix* in the Morning and ending at *nine*, call'd the *third Hour*, *ver.* 3. The *ſecond Quarter* beginning at *nine* and ending at *twelve*, call'd the *ſixth Hour*, *ver.* 5. The *third Quarter* beginning at *twelve* continued till *three in the Afternoon*, and is called the *ninth Hour*, *ver.* 5. And the *fourth* or laſt *Quarter* beginning at *three*, ſhould in Proportion with the reſt continue till *ſix*, and of Courſe be called the *twelfth Hour*; but we find that our *Saviour* in that Parable calls it the *eleventh Hour*, to intimate to us, that, tho' *God* in his Mercy accepts of Labourers into his Vineyard, and of repenting Sinners, very late and near the end of their Days, yet he ſeldom accepteth of ſuch, when the time is upon the point of expiring, for that is rather an Hour to diſcharge Servants than admit them.

This Diviſion of the Day into the *four Quarters* juſt now mentioned (called by ſome the *four greater Hours*, as comprehending *three leſſer ones*) may afford ſome Light in reconciling the *Evangeliſts*, touching the time of our *Saviour's Paſſion*: For St. *Mark* ſays, he was crucified at the *third Hour* (*Mark* xv. 25.) which could not be the *third leſſer Hour* of the Day (or *nine* in the Morning) for St. *John* tells us that it was about the *ſixth Hour* (that is Twelve o' Clock) when *Pilate* delivered him to be crucified (*John* xix. 14.) and St. *Luke* ſays, *There was Darkneſs all over the Earth, from the ſixth to the ninth Hour* (*Luke* xxiii. 44.) which was the time our *Saviour* hung on the Croſs; ſo that St. *Mark* muſt be underſtood of this *greater Hour* or *Quarter*, which of the *four* already mentioned was the *third* in Courſe, comprehending the ſpace from *twelve* to *three* in the Afternoon.

The *Jews* had alſo a Diſtinction of *two Evenings*; the firſt began at *Noon* when the Sun begins to decline, and reach'd to its *ſetting*: The ſecond began at that *Setting*. Now the Space between theſe Two, that

that is, from *Noon* to *Sun-ſet*, is ſaid, in the Margin of our *Bibles*, to be *between the two Evenings* (*Exod.* xii. 6.)

The *Jewiſh Week* differed little from ours, only their *Sabbath* was the *ſeventh Day* of the Week, whereas the *Chriſtian Sabbath* is the *firſt Day* of the Week; the Reaſons of which Alteration I ſpoke to in treating of the *Moral Law*. The Days of the Week had no other Names among the *Jews*, but thoſe of their Order, as the *firſt*, *ſecond*, *third*, &c. only the *Day* before their *Sabbath* was called the *Preparation before the Sabbath* (*Mark* xv. 42.) Now beſides this *ordinary Week* among the *Jews*, which conſiſted of *ſeven Days*, they had another *extraordinary* or *prophetical one*, which conſiſted of *ſeven Years*; and ſo *Daniel*'s *ſeventy Weeks* conſiſted of *ſeventy times ſeven Years* (*Dan.* ix. 24.) Some are of Opinion that *Laban* means this Week, when he deſires *Jacob* to fulfil his Week for *Rachel* as he had done for *Leah*, by ſerving other *ſeven Years* for her (*Gen.* xxix. 27, 28.) See alſo *Levit.* xxv. 8.

As to the *Jewiſh Months* they always began their Months with the *New Moon*, ſo ſoon as that appear'd above the *Horizon*: How this was regulated I have in a great meaſure explain'd under the Title of the *Jewiſh Feaſts*, of which the *New Moon* was *one*: But in order to underſtand more fully how the *Jewiſh Months* and *Years* were calculated, it may not be improper, for the ſake of a leſs skilful Reader, to premiſe, that between the *two Poles* (which are the moſt Northern and Southern Parts of the Globe) *Aſtronomers* have feigned a *Circle* which cuts the *Sphere* into two equal Parts, and to which they give the Name of the *Equinoctial*. At a certain diſtance from this, they have made other *two Lines*, one on each Side of the *Equinoctial* and parallel with it, which they call the *Tropicks*: The Uſe of theſe is

only to regulate the Diſtance of the *Sun* from the *Equinoctial Line*, at the time of the *two Solſtices*, that is, when the *Sun* is upon the point of Turning on the longeſt and ſhorteſt Days. To theſe *three Lines* Aſtronomers add yet a *fourth*, which they draw from the one *Tropick* to the other quite round the *Globe*, by which means it cuts the *Equinoctial Line* obliquely in *two oppoſite Points*, and this they call the *Zodiack* or *Ecliptick*, being the Line in which the *Sun* apparently moves in its annual Progreſs round the Earth.

It's plain therefore, that in this *Zodiack* there are *four principal Points* moſt remarkable, *viz.* *Two* in the Places where it touches the *Tropicks*, called the *Solſtices*; and the other *Two* in its *Sections* of the *Equinoctial*, called the *Equinoxes*, by which means *Aſtronomers* explain to us the *Length* of the *Year*, the *Difference* of the *Seaſons*, and the *Inequality of Days and Nights*. For the *Year* is nothing elſe but the Space of Time, which the *Sun* takes up in running through this *Zodiack* or *Ecliptick*: When it is at the Points which cut the *Equinoctial Line*, the *Days* and *Nights* are equal, and we then have *Spring* and *Autumn*. When it advances towards our *Pole*, that is towards the *Northern Tropick*, we have then *Summer*; and when it returns back, and repaſſing the *Equinoctial* comes to the other *South Tropick*, we then have *Winter*.

By this imaginary Courſe of the *Sun* through the *Zodiack*, which it performs in the Space of *three hundred ſixty five Days*, *five Hours*, *and forty nine Minutes*, the *Jews* and generally all other Nations regulated their Years; whereby a Year conſiſted of the like preciſe Number of *Days*, *Hours*, and *Minutes*, as is juſt now mentioned; but as the *Jews* differed from all other Nations in the Calculation of their *Months*, and alſo in their Method of eſtabliſhing the Number

of

of *Months*, in order to make out the preciſe Space of which the *Year* conſiſted, I ſhall therefore briefly take notice of the Rules they obſerv'd with reſpect to both theſe.

And firſt with reſpect to the Eſtabliſhment of their *Months*, it's fit to know, that beſides the *Diurnal Rotation of the Moon* round the *Earth* (which, to ſpeak in the vulgar Way, the *Moon* has in common with the *Sun*, and the other Planets) it deſcribes in the Courſe of its *monthly Rotation* two other *Circles*: The one (which is called *Periodical*) ends at the ſame preciſe Point where it began, and cuts the *Zodiack* in two Places (called *Nodes*) which vary every Month: This Motion the *Moon* finiſhes in *twenty ſeven Days*, *ſeven Hours*, and ſome *Minutes*. The other (which is call'd the *Synodical Circle* of the *Moon*) takes up *twenty nine Days*, *twelve Hours*, *forty four Minutes*, and ſome *Seconds*, and contains the Space betwixt her leaving the *Sun* and rejoining it again; for at the ſame time that ſhe is making her Revolution, the *Sun* is likewiſe advancing in the *Zodiack*, ſo that when ſhe is return'd to the Point of the *Zodiack* from whence ſhe ſet out (which is her *Periodical Motion*) ſhe has yet all that Way to go, which the *Sun* has advanc'd in the mean time, ere ſhe can come before him again, and this makes up the Difference of two *Days*, ſome *Hours* and *Minutes* betwixt theſe two *Motions* or *Circles* of the *Moon*.

It's the laſt or *Synodical Motion* of the *Moon*, which regulated the Feaſt of the *New Moon*, and conſequently the Commencement of the *Jewiſh Months*: But as the Knowledge of the exact Moment, in which this *Conjunction* between the *Sun* and *Moon* is made, depended on *Aſtronomical Calculations* (for at that time it cannot be known by the Sight, the Moon not then appearing) therefore the *Jews*, who were bad *Aſtronomers*, did not begin their Months from this

Conjunction (which they could not calculate) but from the firſt *Phaſis* or Appearance of the *Moon*, as ſoon as upon her Separation from the *Sun* ſhe firſt ſhewed her ſelf in the *Weſt* about *Sun-ſet*, which requir'd no Learning but only an exact Obſervation to diſcover: For it ſhould be conſidered that the *Moon* being in it ſelf an *opaque Body*, affording no Light but what it derives from the *Sun*, and which it reflects upon the *Earth*, therefore when ſhe is in her *Conjunction* with the *Sun* (that is in a direct Line between the *Sun* and the *Earth*) it's evident, that no Part of the Sun's Rays can be reflected on the Earth, her dark Side being towards us; but as ſoon as ſhe ſeparates from the *Sun*, her *Creſcent* begins gradually to ſhew it ſelf, and increaſes inſenſibly, till at laſt her whole Diſk becomes *luminous*, and then ſhe is at full: After which her Light diminiſhes in the like gradual manner, and returns through the ſame Figures to her *firſt Creſcent*, and then ſhe rejoins the *Sun*. What care the *Jews* took to aſcertain the firſt Appearance of the *Moon's Creſcent* after her Separation from the *Sun*, and to notify it all over *Judea*, for the ſake of the *Feaſt* of the *New Moon*, and the *Month's Commencement*, has already been obſerved, in ſpeaking of the *Feaſt* of the *New Moon*, and is therefore unneceſſary to repeat here.

From what has been ſaid, it's evident that the *Jewiſh Months* were *Lunar*, conſiſting of *twenty nine Days and an half* or thereabouts, being the Time which the *Moon* takes to perform its *Synodical Courſe:* But as the *New Moon* did ſometimes appear ſooner, ſometimes later, therefore the odd half Day, which a Month of *twenty nine Days* fell ſhort of, was made up by adding it to the next *Month*, which therefore conſiſted of *thirty*; ſo that their Months conſiſted alternately of *twenty nine* and *thirty Days*. None of them had fewer than *twenty nine Days*, and therefore they

they never look'd for the *New Moon* before the Night following the *twenty ninth Day*; and if they then ſaw it, the next Day was the *firſt Day* of the following *Month*. Neither had any of their Months more than *thirty Days*, and therefore they never look-ed for the *New Moon* after the Night following the *thirtieth Day*; but then if they ſaw it not, they con-cluded that the Appearance was obſtructed by the *Clouds*, and therefore they made the next Day the *firſt* of the following *Month*, without expecting any longer.

Now tho' it's plain, that the *Jewiſh Months* from the time of *Moſes* have been *Lunar*, becauſe of the neceſſary Connexion there is betwixt that manner of Calculation, and the obſervance preſcrib'd by the *Mo-ſaical Law* relating to the Feaſt of the *New Moon*, yet it's more than probable, that before the Days of *Moſes*, at leaſt before the *Deluge*, their Months conſiſted pre-ciſely of *thirty Days*. For it's ſaid, the Waters of the *Deluge* prevail'd from the *ſeventeenth Day* of the *ſecond Month* (*Gen.* vii. 11.) to the *ſeventeenth Day* of the *ſeventh Month* (*Gen.* viii. 4.) So that the interme-diate Space betwixt theſe (which is exactly five Months) is called a *hundred and fifty Days* (*Gen.* vii. 24. and viii. 3.) being juſt *thirty Days* to each Month. It is otherwiſe with us, for neither have *our Months* any Relation to the Courſe of the *Moon*, as the *Jewiſh Months* had, nor are they preciſely the *twelfth Part* of the Year, ſome having more, ſome fewer Days; but upon the whole they make up the preciſe Number of Days, in which the *Sun* makes its Courſe through the *Zodiack*, viz. *three hundred ſixty five Days*, call'd a *ſolar Year*; and every *fourth Year* (call'd *Leap-Year*) we have an *Intercalation* of *one Day*, which is made up of the remaining *five hours* and *forty nine minutes*, which the *Sun* takes to compleat this Courſe.

The *Jewiſh Year* therefore conſiſted of *twelve* of their *Lunar Months*, which (as has been already men-

tioned) having alternately *twenty nine* and *thirty Days*, makes up the Number of *three hundred fifty four Days* only, call'd a *Lunar Year*. Now this *Lunar Year* falling *eleven Days* with ſome *Hours* and *Minutes* ſhort of the *ſolar Year*, it's evident that the *Lunar Year* muſt have begun *eleven Days* ſooner than the *Solar*, which in *thirty three Years* time would carry back the beginning of the Year through all the four Seaſons to the ſame Point again, and thereby get a whole Year from the *Solar Reckoning*. For remedying whereof their Cuſtom was to add another *Month* every other *Year*, which additional *Month* conſiſted of *twenty two Days* every *ſecond Year*, and of *twenty three Days* every *fourth Year*, by which they made their Year, one with another, pretty nearly anſwer the *Solar Year*, as far as ſuch an *Intercalation* could effect it. This they were oblig'd to do for the ſake of their *Feſtivals*, which were fix'd to ſet Seaſons of the Year: As for example, the *Paſſover*, which was to be celebrated by eating of the *Paſchal-Lamb*, and by offering up of the *Wave-ſheaf*, as the *Firſt-fruits* of *Barley-Harveſt*, could not have been obſerved, had the *fourteenth Day* of the *firſt Month* (which was the time appointed by *God*, *Exod.* xii.) fallen at a *Seaſon* when *Lambs* were not to be got, or when the *Barley* was not ripe for Cutting. Nor could the *Feaſt of Pentecoſt* (which was kept the *fiftieth Day* after that of the *Paſſover*, *Levit.* xxiii. 15, 16.) be celebrated by offering of *two Wave-Loaves* as the *Firſt-fruits of Wheat-Harveſt* (according to the Precept in *ver.* 17. of that *Chapter*) had that *Feaſt* fallen at any other Seaſon, than at the time of *Wheat-Harveſt*; and ſo of the *Feaſt* of *Tabernacles*, which was fix'd to the time of the *Ingathering* of the *Fruits* of the *Earth*, *ver.* 39. But this *Intercalation* kept them always within a Month ſooner or later of the *proper Seaſon*.

The *Iſraelites* before the *Captivity* generally diſtinguiſh'd their Months by their *Numerical Order*, calling them

them the *firſt*, *ſecond*, *third Months*, and ſo on. This is evident from the following Paſſages. *In the third Month*, it's ſaid, *The Children of* Iſrael *came into the Wilderneſs of* Sinai (*Exod.* xix. 1.) When *Jeruſalem* was beſieg'd by *Nebuchadnezzar*, a *Famine* is ſaid to prevail in the *fourth Month* (2 *Kings* xxv. 3.) We are told that *Aaron* died on the *firſt Day* of the *fifth Month* (*Numb.* xxxiii. 8.) *David* had a particular *Captain* appointed for every Month by Number, *the ſixth Captain of the ſixth Month*, &c. (1 *Chron.* xxvii. 9.) The *fifteenth* Day of the *ſeventh Month* was the *Feaſt of Tabernacles* (Levit. xxiii. 34.) In the *eighth Month the word of the Lord came to* Zechariah (*Zech.* i. 1.) *In the ninth Month of the fifth Year of* Jehojakim's *Reign*, it's ſaid, *They proclaim'd a Faſt* (Jer. xxxvi. 9.) and in the *twelfth Month* we are told, that the *King of* Babylon *brought forth the King of* Judah *out of Priſon* (Jer. lii. 31.)

But beſides this way of diſtinguiſhing their *Months* by their Order, they ſometimes alſo call'd them by particular Names, which differed from theſe in uſe after the *Babyloniſh Captivity*. Thus the *firſt Month* on which the *Iſraelites* came out of *Egypt*, is call'd the Month *Abib* (*Exod.* xiii. 4.) the ſame which after the Captivity is called *Niſan* (*Eſther* iii. 7.) the *ſecond Month* is called *Zif* (1 *Kings* vi. 1.) the *ſeventh Month*, *Ethanim* (1 *Kings* viii. 2.) The *eighth Month*, *Bul* (1 *Kings* vi. 38.) After the Captivity the *Iſraelites* us'd the Names of the *Babylonian Months*, ſome of which are recorded in *Scripture*. The *firſt Month* (as was already obſerv'd) is call'd *Niſan* (*Eſther* iii. 7.) The *third Month*, *Sivan* (*Eſther* viii. 9.) The *ninth Month*, *Chiſleu* (*Zech.* vii. 1.) The *tenth Month*, *Tebeth* (*Eſther* ii. 16.) The *eleventh Month*, *Sebat* (*Zech.* i. 7.) and the *twelfth Month Adar* (*Eſther* iii. 7.) We find alſo the Month *Elul* mentioned in *Nehem.* vi. 15. but not according to its Number.

The

The preciſe Order of theſe Months according to the *Eccleſiaſtical Computation*, as in uſe after the *Babyloniſh Captivity*, and the Reference they had to the Months now in uſe amongſt us, ſtands thus,

1 Niſan	Takes in part of	*March* and *April.*	7 Tiſri	Takes in part of	*September* and *October.*
2 Iyar		*April* and *May.*	8 Marſheſvan		*October* and *November.*
3 Sivan		*May* and *June.*	9 Chiſleu		*November* and *December.*
4 Tamuz		*June* and *July.*	10 Tebeth		*December* and *January.*
5 Ab		*July* and *Auguſt.*	11 Sebat		*January* and *February.*
6 Elul		*Auguſt* and *September.*	12 Adar		*February* and *March.*

When a *thirteenth* Month was intercalated or caſt in, (as we obſerv'd was done every ſecond Year) then it was call'd *Veadar*, ſignifying another *Adar*.

The *Iſraelites* before their coming out of *Egypt* began their Year in the Month of *Tiſri*, it being the common Opinion, that the World was created at this Seaſon; and ſo they continued this Commencement of their Year ever after, for all Affairs of a ſecular Nature, ſuch as Contracts, Obligations, *&c.* which for that Reaſon was call'd the *Civil Year:* But upon their coming out of the Land of *Egypt* (which was in the *Month Niſan*, otherwiſe *Abib*, *Exod.* xiii. 4.) they by the ſpecial Appointment of *God* (*Exod.* xii. 2.) and in Commemoration of that great Deliverance began their *ſacred Year* with that Month of *Niſan*, for all *Eccleſiaſtical* Concerns only, ſuch as the Calculation and Obſervance of their *Faſts* and *Feſtivals*; but ſtill they retain'd the *Civil Year* in other Matters, as appears from *Exod.* xxxiv. 22. where the *Feaſt of Ingathering* (which fell in the beginning of *Tiſri*) is ſaid to be at the *Year's End.*

CHAP.

CHAP. III.

Of the Jewiſh Arts *and* Sciences.

THE *Jews*, it muſt be owned, were a People of no great Genius for *Learning*, or any *Mechanical Arts*; for, after they had got into the quiet Poſſeſſion of *Canaan*, they applied themſelves wholly to *Agriculture*, to the feeding of Cattle, and the Cultivation of the Ground, following herein the Example of the *old Patriarchs*, who were generally *Husbandmen* and *Shepherds*, and whoſe chief Riches conſiſted in *Cattle*, *Slaves*, and the *Fruits of the Earth*. *Adam* brought up his *two Sons* to *Husbandry*, *Cain* to the *tilling of the Ground*, and *Abel to the feeding of Sheep* (*Gen.* iv. 2.) *Jabal* was a *Graſier of Cattle*, of whom it's ſaid, that *he was the Father of ſuch as dwell in Tents*, *ver.* 20. that is, he travelled along with his Cattle from Place to Place, and for that end invented the Uſe of *Tents*, which he carried with him for Shelter. *Abraham* and *Lot* muſt have had a vaſt Stock of Cattle, when they were oblig'd to part from one another, becauſe the Land could not contain them (*Gen.* xiii. 6.) *Jacob*, it ſeems, had a great Number, ſince he could afford a Preſent to his Brother *Eſau* of *five hundred and eighty* Head of Cattle (*Gen.* xxxii. 13—17.) It was their great Flocks of Cattle, which made them in thoſe *Primitive Times* put ſuch a Value upon *Wells*. Theſe were Poſſeſſions of ineſtimable value in a Country where it ſeldom rain'd, and where there were but few *Rivers* or *Brooks*, and therefore it's no wonder that we read of ſo many *Conteſts* about them.

In After-ages we find that the greateſt and wealthieſt Men did not diſdain to follow *Husbandry*, however mean

mean it is now accounted. *Moſes* that *great Lawgiver* was a *Shepherd*. *Shamgar* was taken from the *Herd* to be a Judge in *Iſrael*, and *Gideon* from his Threſhing-floor (*Judg.* vi. 11.) as were *Jair* and *Jephthah* from keeping of Sheep. When *Saul* receiv'd the News of the danger that the City of *Jabeſh-gilead* was in, he was coming after the *Herd* out of the Field, notwithſtanding his being a *King* (1 *Sam.* xi. 5.) And King *David from feeding the Ews great with young, was brought to feed* Jacob *his People and* Iſrael *his Inheritance* (Pſal. lxxviii. 71.) King *Uzziah* is ſaid to be a Lover of *Husbandry* (2 *Chron.* xxvi. 10.) Nay even ſome of the *Prophets* were call'd from that Employment to the *Prophetick Dignity*, as *Eliſha* was from the Plough (1 *Kings* xix. 19.) and *Amos* from being a *Herdſman*.

The fixing of every ones *Inheritance* in the Family to which it had been appropriated in the firſt Diviſion of *Canaan*, was doubtleſs one great Reaſon, which made the *Jews* chiefly follow Husbandry and Improving their Eſtates: For tho' an Inheritance might have been alienated for a time, it return'd always in the Year of *Jubilee*. Their being prohibited alſo to take any Intereſt from their Brethren for the uſe of Money, and the ſtrict Injunctions they lay under by the Commands of *God*, with reſpect to their Dealings and Commerce with Foreigners, depriv'd them ſo much of the ordinary Advantages thence ariſing, that they were in a manner obliged to purchaſe their Living from the Fruits and Product of the Earth, ſo that their chief Care lay in the Improvement of theſe.

It's but a ſmall Light, however, the *Scripture* gives us with reſpect to their Management in *Ruſtick Affairs:* As to Threſhing or Beating out the Grains of Corn from the *Ears*, we are told of divers ways they us'd for that purpoſe: One was by *Oxen*, who, with their *Hoofs* ſhod with *Iron* or *Braſs*, were wont to tread out the *Corn*. This way of Threſhing is referr'd

to,

to, when they were forbid *to muzzle the Ox that treadeth out the Corn* (Deut. xxv. 4.) and is plainly alluded to in *Hoſ.* x. 11. Another way was by drawing a *loaded Cart* with *Wheels* over the *Corn* backwards and forwards, ſo that the *Wheels* running over it did forcibly ſhake out the *Grain*. This is ſufficiently intimated to us by *Iſaiah* (*Chap.* xxviii. 28.) where before the *Bread Corn* was bruiſed (that is ground into Meal) it is ſaid to be broken with the *Wheel* of a *Cart:* But the moſt common way appears to be that in uſe with us by *Flails*; thus the *Fitches* are ſaid to be beaten out with a *Staff*, and the *Cummin* with a *Rod* (*Iſa.* xxviii. 27.) In this manner did *Gideon* and *Ornan* threſh out their *Wheat* (*Judg.* vi. 11. 1 *Chron.* xxi. 20.) for it's repreſented as their own *Perſonal Action*.

After the *Corn* was thus *threſhed*, it was dried either in the *Sun*, or by a *Fire*, or in a *Furnace*. This is call'd *parch'd Corn* (*Levit.* xxiii. 14. 1 *Sam.* xvii. 17. and xxv. 18.) and was ſometimes made uſe of in this manner for *Food* without any farther *Preparation*, but generally the Parching or Drying it, was in order to make it more capable of *Grinding*. This *Grinding* was either in *Mortars* or *Mills:* Of both ways we read in *Numb.* xi. 8. And *Solomon* ſpeaks of the former, when he compares the *Braying a Fool in a Mortar* to the like Practice uſed with *Wheat* (*Prov.* xxvii. 22.) But *Mills* were chiefly made uſe of for this purpoſe; and they were of ſuch uſe and neceſſity, that the *Iſraelites* were ſtrictly forbidden *to take the nether or upper Mill-ſtone in Pledge*; the Reaſon of which is added, becauſe *this was taking a Man's Life in Pledge* (Deut. xxiv. 6.) intimating that while the Mill ceaſes to grind, People are in danger of being ſtarv'd.

The grinding at *Mills* was counted an inferior ſort of Work, and therefore *Priſoners* and *Captives* were generally put to it. To this Work *Samſon* was ſet, while he was in the *Priſon-houſe* (*Judg.* xvi. 21.) There *Hand-mills* were uſually kept, by which *Priſo-*

ners

ners earn'd their *Living*. That Expreſſion (*Iſa.* xlvii. 2.) *Take the Mill-ſtones and grind Meal* is part of the Deſcription of a *Slave:* But for the moſt part the *Women-Servants* were employed in this Drudgery, as is deducible from *Mat.* xxiv. 1. This was in uſe not only among the *Jews*, but among the *Egyptians* and *Chaldeans*, as is evident from *Exod.* xi. 5. and *Lam.* v. 13.

It does not appear, that the *Jews* excell'd much in any *Mechanical Arts* or *Manufactures*. I ſee indeed in the *Genealogy* of the Tribe of *Judah* a Place call'd the *Valley of Craftſmen* (1 *Chron.* iv. 14.) And a *Family of Workmen of fine Linen*, *ver.* 21. and another of Potters, *ver.* 23. And when *Jeruſalem* was taken it's ſaid, *The Enemy carried away all the Craftſmen and Smiths* (2 Kings xxiv. 14.) But as a Proof that their Skill in *Manufactures*, and *Trade* therein could not be very extenſive, we find that the Prophet *Ezekiel* (*Chap.* xxvii.) in deſcribing the affluence of the Goods which came to *Tyre*, makes mention of nothing brought thither from *Judea*, except *Wheat*, *Oil*, *Grapes*, and *Balm*, which were all the natural Product of their Ground. It appears that the *Miſtreſs* of the *Family* uſually made the *Clothing* for their *Husbands*, their *Children* and *themſelves*. This is intimated to us by the Example of the *virtuous Wife* ſpoke of by *Solomon*; of whom he ſays, *She will do her Husband good, and not evil, all the Days of her Life*, and then ſubjoins, *ſhe ſeeketh Wool and Flax, and worketh willingly with her hands* (Prov. xxxi. 13.)

Their Knowledge in Liberal Arts does not ſeem to have exceeded much their Skill in Mechanical. We have ſeen in the *preceeding Chapter*, how little they knew of *Aſtronomy* and the *Motions* of the *heavenly Bodies*. *Solomon* indeed was a noble Pattern of Knowledge and Wiſdom. His Skill in natural Philoſophy is abundantly held forth by telling us, *That he ſpake of Trees from the Cedar-tree that is in* Lebanon, *even*

to

to the Hyſſop that ſpringeth out of the Wall; he ſpake alſo of Beaſts, and of Fowls, and of creeping things, and of Fiſhes (1 Kings iv. 33.) His Books of *Proverbs* and *Eccleſiaſtes* abundantly inform us what Skill he had in *Ethicks*, *Œconomicks* and *Politicks*: But as the wonderful Talents with which he was endued, were the immediate Gift of *God*, and in compliance with his ſpecial Requeſt (2 *Chron.* i. 7—13.) ſo ſingular an Inſtance is no *Rule*, by which we ought to judge of the Genius of that *whole Nation*.

The Art of the *Phyſicians* amongſt the *Jews*, does not ſeem to have gone beyond the curing of a *green Wound*, or the binding up of *Fractures*: But as to *internal Diſtempers*, that were owing to an *ill State* of the *Blood*, and the *Fluids* of the *Body*, I do not find that it was at all cuſtomary to have recourſe to a *Phyſician*. They look'd upon Diſeaſes of this kind as the immediate Effect of *God's Anger*, and inflicted by *evil Spirits*, as the *Executioners* of his Vengeance; and this was the Reaſon why *Religious* People had generally recourſe to *God* only or to his *Prophets*, and *wicked* People to *Magicians*, *Inchanters*, and *falſe Gods*. King *Aſa* being afflicted with the *Gout* in his *Feet*, and having applied to the *Phyſicians* was upbraided with it, as an Action contrary to that Confidence which he ought to have had in the *Lord* (2 *Chron.* xvi. 12.) We ſee *Jeroboam* ſent his Wife to the *Prophet* when his Son was indiſpos'd (1 *Kings* xiv.) *Hezekiah* having a Diſeaſe, of which he was ready to die, was cur'd by *Iſaiah*, by the Application only of a *Cataplaſm of Figs* (2 Kings xx. 7.) In *Leproſies* (which was a Diſeaſe very frequent among the *Jews*) the *Prieſts* judg'd of the Nature and Quality of this Evil, and accordingly declar'd the Perſon heal'd or not heal'd. *Naaman* the *Syrian* came to the Land of *Iſrael* to obtain from *Eliſha* a Cure for his *Leproſy* (2 *Kings* v.) *Benhadad* King of *Syria* ſent to conſult *Eliſha* about his Diſtemper (2 *Kings* viii. 7, 8.)

Ahaziah

Abaziah King of *Iſrael* ſent to *Baal-zebub* at *Ekron* (2 *Kings* i. 2.) and *Jeremiah* ſpeaks of *Inchantments* that were us'd againſt the *Biting of Serpents*, and other venomous Creatures (*Jer.* viii. 17.)

It's true in theſe firſt Ages there might not be much Occaſion for a *Science*, which is now ſo neceſſary to the *Health* and *Happineſs* of Mankind. The Simplicity of their Manners, the Plainneſs of their Diet, their Temperance in Meat and Drink, and their active Life (being generally buſied in the Field, and in Affairs of *Husbandry*) naturally tended to ſtrengthen the Body, and to afford a greater Share of Health than what we now enjoy. The Powers of Human Nature were not then ſo much prejudiced by *Luxury* and *Intemperance*, which are the Occaſion now of moſt Diſeaſes; and to this unhappy Spring is owing the Advancement in the Knowledge of *Phyſick*, it being too certain what Mr. *Dryden* ſays;

The firſt Phyſicians by Debauch were made;
Exceſs began, and Sloth ſuſtains the Trade.

Of Architecture they appear to have been fully as ignorant. It's true, before the *Iſraelites* came into the Land of *Canaan*, we read of *Bezaleel* and *Aholiab*, who were employed in the Contrivance of the *Tabernacle*, and are ſaid *to excel in all manner of Workmanſhip* (Exod. xxxv. 30—35.) but we are told there, that they had their Skill by Inſpiration from *God*, and it does not appear that they had any *Succeſſors*; for in the Days of *Solomon*, when they were at reſt from all their Enemies, and at full Freedom to follow out Improvements of every kind, yet they had no *profeſs'd Artiſts*, that could undertake the Work of the *Temple*, ſo that *Solomon* was oblig'd to ſend to *Hiram* King of *Tyre* for a *skilful Artiſt* (2 Chron. vii. 13, 14.) by whoſe Direction the *Model* of the *Temple*, and all the curious Furniture of it, was both deſign'd and finiſh'd.

Of

Of their *Poetry* we have ſeveral Inſtances in Scripture. The *Euchariſtical Song* of *Moſes*, which he compos'd upon his paſſing the *Red-Sea* (recorded in *Exod.* xv.) is an admirable *Hymn* full of ſtrong and lively Images. The Song of *Deborah* and *Barak* (*Judg.* 5.) and that of *Hannah* the Mother of *Samuel* (1 *Sam.* ii. 1.) have many excellent Flights, and ſome noble and ſublime Raptures. *David*'s Lamentation on the Death of *Saul* and *Jonathan* (2 *Sam.* i. 19.) is an incomparable *Elegy*. The *Gratulatory Hymn* (Iſa. xii.) and *Hezekiah*'s Song of *Praiſe* (Iſa. xxviii.) are worthy of every one's Attention. *Habbakkuk*'s Prayer (*Chap.* iii.) as the learn'd in the *Hebrew* Tongue ſay, is done in *Poetick Numbers*, and is a very lofty Deſcription of the *divine Majeſty*. Beſides theſe ſingle *Hymns* we have the Book of *Pſalms*, *Proverbs*, *Eccleſiaſtes*, *Canticles*, and *Lamentations*; all which are done by different Hands, and ſaid to be written in *Poetick Verſe* according to the Uſage of thoſe Times. The *Pſalms* are a great Storehouſe of *Heavenly Devotion*, full of ſublime Thoughts, and Variety of Expreſſions, wonderfully calculated for raiſing in us a thankful Remembrance of *God's Mercies*, and for moving the Paſſions of *Joy* and *Grief*, *Indignation* and *Hatred*. They conſiſt moſtly of pious and affectionate *Prayers*, *holy Meditations*, and *exalted Strains* of *Praiſe* and *Thankſgiving*. The *Alluſions* are beautiful, the Expreſſions *tender* and *moving*, and the *Piety* of the Authors ſingularly remarkable. The *Proverbs* of *Solomon* are a divine Collection of many admirable Sentences of *Morality*, wonderfully adapted for inſtructing us in our Duty to *God* and *Man*. The Book of *Eccleſiaſtes* teaches us, in a very lively manner, the Inſufficiency of all earthly Enjoyments to make a Man happy. The *Canticles* or *Song of Solomon*, under the *Parable* of a Man's Affection to his *Spouſe*, does in very tender Expreſſions ſhew us the ardent Love of *Chriſt* to his *Church* and

People; and the *Lamentations* of *Jeremiah* contain a very *mournful Account* of the State of *Jerusalem*, as destroyed by the *Chaldeans*.

But after all, the perfect Knowledge of the *Hebrew* Tongue, and of its true Pronunciation, being in a great measure lost, all that we can know of the *Hebrew* Poetry, is confin'd chiefly to the *subject Matter*, nothing being left us but the *naked Letter*, stripp'd of all its *poetical Ornaments*. For as to the *Harmony* of the *Words*, the *Measure* of the *Verses*, and the *Quantity* of the *Syllables* (which are so essential to the Beauty of *Poetry*) of these we are now intirely ignorant; so that the Rules observ'd by the *Jews* with respect to the *Cadence* and *Construction* of *Verses*, are altogether unknown to us; and our Translation of the *Bible* has no manner of Regard to these, but purely to the *subject Matter*. Some who pretend to understand the *Hebrew* Tongue, say that these *Poetical Songs* and *Writings*, of which I have made mention, were part of them written in *Heroick Verse*, some of them in *Pentameter* and *Hexameter* Verses, and that others of them, especially the Book of *Psalms*, were written in *Lyrick Verses*, like those of *Pindar*, *Horace*, or *Catullus*. *Le Clerc* says, that many of them were done in *Rhymes*, pretty much like the *English* or *French* Manner; and he observes that sometimes Letters are added to, or cut off from the Ends of Words, thereby to make it answer the *Rhyme*, or the Measure of the *Syllables*; but all these are only uncertain Conjectures.

Their *Songs* were usually accompanied with *Musick* and *Dancing*. Of their *Religious Musick* and the *musical Instruments* employed in the Service of the *Temple*, I have already taken sufficient notice under the Title of the *Levites*, whose proper Business was about this Part of *Divine Worship*. They made use of *Musick* also upon all solemn Occasions of entertaining their Friends, and at *publick Festivals*. *Laban* tells

tells *Jacob* that, if he had known of his leaving him, *he would have ſent him away with Mirth and with Songs, with Tabret and with Harp* (Gen. xxxi. 27.) *Iſaiah* ſays, that *the Harp and the Viol, the Tabret and Pipe, are in their Feaſts*, (Iſa. v. 12.) and to expreſs the Ceſſation of theſe *Feaſts*, he ſays, *The Mirth of Tabrets ceaſeth, the Joy of the Harp ceaſeth* (Iſa. xxiv. 8.) It was alſo the Cuſtom at the *Coronation* of Kings (2 *Chron.* xxiii. 13.) And it was the uſual manner of expreſſing their Mirth upon their receiving good Tidings of *Victory*, and upon the triumphal Returns of their *Generals*, as may be ſeen in *Judg.* xi. 34. and 1 *Sam.* xviii. 6. That *Muſick* and *Dancing* was us'd among the *Jews* at their *Feaſts* in latter Ages, may be gathered from the *Parable* of the *prodigal Son* (Luke xv. 25.)

The *ſacred Hiſtory* gives us ſome Examples of the Power and Charms of *Muſick* to ſweeten the Temper, to compoſe and allay the *Paſſions* of the *Mind*, to revive the *drooping Spirit* and to diſſipate *Melancholy*, which either fumes up into the Brain in *Vapours*, or overſpreads the Heart with *Grief* and *Dejection*. It had this Effect on *Saul*, when *David* played to him on his *Harp* (1 *Sam.* xvi. 16, 23.) And when *Eliſha* was deſir'd by *Jehoſhaphat* to tell him what his Succeſs againſt the King of *Moab* would be, the *Prophet* required a *Minſtrel* to be brought unto him; and when it played, it's ſaid, that the *Hand of the Lord came upon him* (2 Kings iii. 15.) not that the *Gift of Propheſy* was the natural Effect of *Muſick*, but the Meaning is, that *Muſick* diſpos'd the *Organs*, the *Humours*, and in ſhort the whole Mind and Spirit of the *Prophet* to receive theſe *ſupernatural Impreſſions*.

Tho' the *Jews* had Variety of *Muſical Inſtruments*, and *Voices* of all ſorts, as was already obſerved, yet it's probable their Knowledge in this Art was not ſo accurate, or their *Muſick* ſo melodious and regular, as it is now-a-days: But what they wanted in the

Harmony of a *Conſort*, was made up in the Beauty of theſe *ſacred Hymns*, which went always along with the *Muſick*. Their Inſtruments neither drowned the Words, nor deſtroyed the Senſe of what they ſung. While their Ears were charm'd with the *Melody*, and their Hearts touch'd with the Delicacy of the Song, their Minds were tranſported with the Beauty of the Words, with the Livelineſs, the Grandeur, and the Tenderneſs of the Sentiments; ſo that at one and the ſame time, they had all the agreeable *Senſations*, which the moſt exquiſite *Imagery of Thoughts*, join'd with *Symphony* and *Harmony*, could produce in their *Breaſts*; and it's probable that the Words which *David* no doubt repeated, while he play'd on the Harp to *Saul*, were not a little conducive to his Cure.

Dancing was alſo an uſual Concomitant of *Muſick* among the *Jews*; ſometimes it was us'd on a *religious* Account; thus *Miriam* with her Women glorified *God* (after the Deliverance from the *Egyptians*) in *Dances* as well as *Songs* (*Exod.* xv. 20.) And *David* danced after the *Ark* (2 *Sam.* ii. 16.) It was a thing common at the *Jewiſh* Feaſts (*Judg.* xxi. 19, 21.) and in *publick Triumphs* (*Judg.* xi. 34.) and at all Seaſons of *Mirth* and *Rejoicing* (Pſal. xxx. 11. Jer. xxxi. 4, 13.) It's no where condemn'd in *Scripture*, nay it is rather approved of by our *Saviour* as a ſuitable Entertainment for the *returning Prodigal* (Luke xv. 25.) Indeed where it degenerates into *Vice*, *Extravagancy* or *Levity*, it is by no means excuſable. The idolatrous *Jews* made it a Part of their Worſhip which they pay'd to the *golden Calf* (Exod. xxxii. 19.) The *Amalekites*, after their Victory, us'd it to advance their *Luxury* and *Debauchery*, (1 *Sam.* xxx. 16.) and *Job* makes it part of the Character of the *proſperous Wicked* (that is ſuch, who placing all their Happineſs in the Enjoyments of Senſe, forget *God* and *Religion*) that their *Children dance* (Job. xxi. 11.) We are told of an unhappy Conſequence that attended

attended the Dancing of *Herodias*'s Daughter, which pleaſed *Herod* to that degree, that he promis'd to give her whatever ſhe ask'd, and accordingly at her Deſire, and in Compliment to her, he danc'd off the Head of *John* the *Baptiſt* (*Mat.* xiv. 6, 7, 8.)

We read nothing of the Art of *Writing* in *Scripture*, before the *Copy* of the *Law* was given by *God* to *Moſes*, which was *written* (that is, engraven) *on two Tables of Stone by the Finger of God*) (Exod. xxxi. 18.) and this is call'd the *Writing of God* (Exod. xxxii. 16.) it's probable therefore that *God* himſelf was the firſt who taught *Moſes* Letters, and he very likely communicated the Knowledge of this to the *Iſraelites*, and they to the other *Eaſtern Nations*. *Engraving* or *Sculpture* ſeems therefore to be the moſt ancient way of *Writing*, of which we have another very early Inſtance in *Exod.* xxxix. 30. where we are told, that *Holineſs to the Lord* was written on a *golden Plate*, and worn on the *High-Prieſt's* Head. And we find that the Names of the *twelve Tribes* were ordered to be written on *twelve Rods* (Numb. xvii. 2.) Afterwards they made uſe of *broad Ruſhes* or *Flags* for writing on, which grew in great abundance in *Egypt*, of which the Prophet *Iſaiah* foretelling the Confuſion of that Country, ſpeaketh in *Iſa.* xix. 6, 7.

The other *Eaſtern Nations* made uſe chiefly of *Parchment*, being the thin Skins of *Animals* carefully dreſs'd. The beſt of this ſort was made at *Pergamus*, and from thence it was call'd *Pergamena*. It's probable the *Jews* learn'd the Uſe of it from them, and it's very likely this is what's meant by a *Roll* (Ezra vi. 2.) and a *Roll of a Book* (Jer. xxxvi. 2.) and a *Scroll roll'd together* (Iſa. xxxiv. 4.) for it could not be thin and weak Paper, but *Parchment* which is of ſome Conſiſtency, that was capable of being thus rolled up. St. *Paul* is the only Perſon who makes expreſs mention of Parchment (2 *Tim.* iv. 13.) In *Job* xix. 24. and in *Jer.* xvii. 1. there is mention made of *Pens of Iron*, with which they probably made the

Letters, when they engrav'd on *Stone* or other hard Subſtances: But for ſofter Materials it's like they made uſe of *Quills* or *Reeds*, for we are told of ſome in the Tribe of *Zebulun* that *handled the Pen of the Writer* (Judg. v. 14.) *David* alludes to the *Pen of a ready Writer* (Pſal. xlv. 1.) and *Baruch*, as we are told, wrote the Words of *Jeremiah* with *Ink* in a Book (*Jer.* xxxvi. 18.)

CHAP. IV.

Of ſome Jewiſh *Cuſtoms with reſpect to their Food and Habit, and things thereto relating.*

FROM the whole Hiſtory of the *Patriarchs* it's evident, that they were far from being nice in their *Food* and the other Neceſſaries of Life. The Pottage which *Jacob* had prepar'd, and which was ſo tempting to *Eſau*, as to make him ſell his *Birthright*, ſhews the Simplicity of their ordinary Diet. *Iſaac* indeed is ſaid to long for ſavoury Meat (*Gen.* xxvii. 4.) and accordingly *Rebecca* made him a *Ragoût* of Veniſon (*ver.* 17.) but his Old-age and perhaps a depraved Stomach, which generally longs for ſomething that is palatable, may excuſe that Delicacy. The Feaſt with which *Abraham* entertain'd the three *Angels*, was a *Calf*, *new Cakes* bak'd on the Hearth, together with Butter and Milk (*Gen.* xviii. 6, 7.) We may judge of their moſt ordinary Victuals by the Entertainments which *David* receiv'd on ſundry Occaſions from *Abigail* (1 *Sam.* xxv. 18.) from *Ziba* (2 *Sam.* xvi. 1.) and from *Barzillai* (2 *Sam.* xvii. 28, 29.)

Amongſt theſe Proviſions brought by *Abigail* and *Ziba*, it muſt be obvious to every Reader, that the Bottles

Bottles of Wine could bear no Proportion to the other Parts of the Preſent, nor anſwer the Exigencies which *David*'s Company might be in, if they be underſtood of ſuch Bottles, as are now commonly in uſe with us, namely, of Glaſs or Earth: For underſtanding of which therefore it's fit to know, that in theſe *Eaſtern* Countries they uſed to carry and keep their Wine and Water in *leathern Bags*, which were made on purpoſe to hold liquid things, and theſe are they which we tranſlate Bottles. Such were the Bottles which the *Gibeonites* brought to *Joſhua*'s Camp, and which they ſaid were worn out and torn in their pretended long Journey (*Joſh.* ix. 13.) and of ſuch as theſe it is not unlikely that our *Saviour* ſpeaks, *Mat.* ix. 17. where in the marginal Note of our *old Bible*, Bottles are explain'd by Bags of *Leather* or *Skins*, wherein Wine was carried by Aſſes or Camels; now that two ſuch Veſſels as theſe might hold a Quantity of Wine, proportionable to the reſt of the Preſent which *Abigail* carried with her, needs not to be diſputed.

The moſt uſeful and ſtrengthning, as well as the moſt common Food, was doubtleſs Bread made of Corn; and hence Bread is commonly uſed in Scripture for all manner of *Meats*. I have already mentioned in the preceding Chapter, that after their Corn was threſh'd and dried in the Sun, or with a Fire, it was ſometimes eaten in this manner without any farther Preparation, which they call'd *parch'd Corn*. But the moſt ordinary way was to grind it in the Mill, and then being reduc'd to Meal or Flour, they moiſten'd it, and made it into Dough or Paſte, and then bak'd it into Bread, of which mention is made in *Exod.* xii. 34, 39. The lighteſt Bread, and that which they made of the fineſt Flour, they call'd *Cakes* (*Gen.* xviii. 6.) the larger Size of Bread, and that which they made of the coarſeſt Flour were call'd *Loaves* (1 *Sam.* xxi. 3.) The ancient manner of baking their Cakes was upon the Hearth, as may be ſeen in that Paſſage

juſt now cited *Gen.* xviii. 6. Afterwards it appears that this was done upon the Coals (*1 Kings* xix. 6.) being laid, it's probable, upon ſome Grate. But the *Holy Bread* was baked in the *Oven* (*Levit.* ii. 4.) Their moſt common Drink was *Water*, and is frequently mentioned as ſuch (1 *Kings* xiii. 22.) beſides which they us'd Milk (*Judg.* iv. 19.) and Wine (*Deut.* xxxii. 14.) and other ſtrong Drink (*Levit.* x. 9.)

The moſt ancient Poſture at Meat was certainly Sitting, as appears from *Gen.* xxxvii. 25. *Exod.* xxxii. 6. 1 *Sam.* xx. 5, 24. Afterwards when Men gave themſelves up to Eaſe and Delicacy, and became more effeminate, they lay on Beds at their Meat. This was the general Practice of moſt of the *Eaſtern* People, as appears from the gaudy Beds uſed on occaſion of *Ahaſuerus*'s Feaſt (*Eſther* i. 6.) From them the *Jews* learn'd this Cuſtom, tho' it was not general. *Ezekiel* points at it, *Chap.* xxiii. 41. and *Amos* Chap. vi. 4, 5, 6. Every one took his Place according to his Dignity, and hence are theſe Injunctions of our *Saviour*, *Luke* xiv. 8, 9, 10. The *Phariſees*, who thought themſelves Perſons of the greateſt Worth, are ſaid to *love the uppermoſt Rooms at Feaſts* (*Mat.* xxiii. 6.) We read in *Luke* xii. 42. of the *Ruler of the Houſhold*, whoſe Office it was to give them their Portion of Meat, by diſtributing the Meſſes among the Gueſts; and in *John* ii. 8, 9. of the Governor, or Ruler of the Feaſt, who had probably the Direction and Overſight of the whole.

The *Jews* before they ſat down to Table, were very careful to waſh their Hands and their Feet; they ſpeak of this Practice as an eſſential Ceremony in their Religion, and ſtrictly obliging: We have a very early Inſtance of it in *Gen.* xliii. 24. and *Judg.* xix. 21. *David* bids *Uriah go down to his Houſe and waſh his Feet* (2 *Sam.* xi. 8.) that is, *feaſt with his Wife*, and indulge himſelf in her Company after ſo long an Abſence, for as yet he had no other Intention but to ſecure her Honour, and conceal his own Crime:

Crime: That it was cuſtomary in *our Saviour's* time, is clear from his upbraiding of *Simon* in thoſe Words, *I entred into thy Houſe, but thou gaveſt me no Water for my Feet* (*Luke* vii. 44.) which he would not have ſaid, if the *waſhing the Feet* had not been an uſual Teſtimony of friendly Entertainment in thoſe Days: This was an Office commonly perform'd by Servants; and therefore *our Saviour*, to leave an Example of Humility, waſh'd his Diſciples Feet (*John* xiii. 5.) For this purpoſe they had always certain Veſſels in readineſs, and it's probable the Water-Pots mentioned in *John* ii. 6. were of this ſort.

It was uſual alſo upon ſome Occaſions at publick Entertainments to *anoint the Head and Feet with Oil*: The doing of this was reckoned a great Token of Reſpect: Thus the Penitent *Magdalen* beſtowed a *Box of Spikenard on Chriſt's Feet* (*John* xii. 3.) and at another time ſhe perfum'd his Head with *precious Ointment* (*Mat.* xxvi. 7.) This Cuſtom is taken notice of by *David*, *Pſal.* 23. 5. and by *Solomon*, *Eccleſ.* ix. 8, 9. And becauſe it was us'd at theſe Times of Mirth and Rejoicing, it's call'd the *Oil of Joy* (*Iſa.* lxi. 3.) and this is probably what is pointed at in the Parable, *Luke* xvi. where among the Stewards Expences a *hundred Meaſures of Oil* are reckoned up.

As to the Habits of the *Ancients*, we read that Garments of the *Skins of Animals* were the firſt ſort of Apparel: Our firſt Parents had not ſufficiently covered themſelves with their Aprons of *Fig-leaves*, and therefore it's ſaid, *Unto them the Lord God made Coats of Skins* (*Gen.* iii. 21.) that is, he taught them how to make them; ſo that *Eve*, tho' ſhe was then *Queen of the World*, had no other Gown to wear but this rude Habit, which ſerv'd to cover her Nakedneſs, and to defend her from the Inclemency of the Weather: Their Poſterity by degrees found out other Materials for Clothing, as Wool and Flax, of which they made Woollen and Linen Garments (*Levit.* xiii. 47. *Prov.*

xxxi.

xxxi. 13.) afterwards fine Linen, and Silk dyed with Purple, Scarlet, and Crimſon, became the uſual Drapery of the richer ſort (2 *Sam.* i. 24. *Prov.* xxxi. 22.) and even in ancienter Times Garments of divers Colours were in great eſteem: Such was the Robe of *Joſeph*, which his Brethren ſtript him of when they reſolv'd to ſell him (*Gen.* xxxvii. 23.) And ſuch were the Robes of the King's Daughters in the time of *David* (2 *Sam.* xix. 18.) It appears that the *Jewiſh* Garments were worn pretty long, for it was part of the Affront done to *David*'s Ambaſſadors by the King of *Ammon*, that he cut off their Garments *in the middle even to their Buttocks* (2 *Sam.* x. 4.)

Tho' their Garments of old were but few, yet their Ornaments were many, eſpecially theſe which their Women wore: *Iſaiah*, in reproaching the Daughters of *Sion* with their Luxury and Vanity, gives us a particular Account of their female Ornaments (*Iſa.* iii. 16.) The moſt remarkable were theſe: The *frontal Jewel* which, tho' it was faſtened on their Foreheads, yet hung down lower, and thence it is call'd a *Noſe-Jewel* (*ver.* 21.) Of this *Ezekiel* makes mention (*Chap.* xvi. 12.) The *Ear-ring* was one of the Love-Tokens with which *Rebecca* was preſented in the Name of *Iſaac* (*Gen.* xxiv. 22.) It was an Ornament worn by the Men as well as the Women, as appears from *Exod.* xxxii. 2. and by other Nations as well as the *Jews*, as is plain from *Numb* xxxi. 50. and *Judg.* viii. 24. It looks as if this Ornament had been heretofore uſed for idolatrous Purpoſes, ſince *Jacob* in the Injunction he gives to his Houſhold, bids them *put away the ſtrange Gods that were in their Hands, and the Ear-rings that were in their Ears* (*Gen.* xxxv. 2, 4.)

Another *female Ornament* was a *Chain* about the Neck (*Ezek.* xvi. 11.) which appears to have been uſed alſo by the Men, as may be gathered from *Prov.* i. 9. This was a general Ornament in all the Eaſtern Countries: *Pharaoh*, it's ſaid, put a Chain of Gold about

about *Joſeph*'s Neck (*Gen.* xli. 42.) and *Belſhazzar* did the ſame to *Daniel* (*Dan.* v. 29.) and it's mentioned with ſeveral other things as part of the *Midianitiſh* Spoil (*Numb.* xxxi. 50.) The Arms or Wriſts were adorn'd with *Bracelets:* Theſe are in the Catalogue of the female Ornaments uſed by the *Jews* (*Ezek.* xvi. 11.) and were part of *Rebecca*'s Preſent: They were alſo uſed by Men of any conſiderable Figure, for we read of *Judah*'s Bracelets (*Gen.* xxxviii. 18.) and of *Saul's* (2 *Sam.* i. 10.) *Laſtly*, The *Ring* is mentioned as an Ornament for the Finger (*Iſa.* iii. 21.) This is ſpoke of in the Parable of the Prodigal, where the Father orders a *Ring* for his returning Son (*Luke* xv. 22.) and St. *James* mentions it in *Chap.* ii. 2. The Compliment of a Royal Ring was a Token of that Perſon's being inveſted with Power and Honour; thus *Pharaoh* took off his Ring from his Hand, and put it on *Joſeph's* (*Gen.* xli. 42.) And *Ahaſuerus* pluck'd off his Ring from his Finger, and beſtowed it on *Haman* (*Eſther* iii. 10.) and afterwards on *Mordecai* (*Chap.* viii. 2.) We read in *Exod.* xxxviii. 8. of the Womens Looking-glaſſes, which were not made of what is now called Glaſs, but of poliſhed Braſs, otherwiſe theſe *Jewiſh* Women could not have contributed them towards the making of the Braſen-Laver, as is there mentioned.

It was a particular Injunction by the *Moſaical* Law, *That the Women ſhall not wear that which pertaineth unto a Man, neither ſhall a Man put on a Woman's Garment* (*Deut.* xxii. 5.) This Precaution was very neceſſary againſt the Abuſes which are the uſual Conſequences of ſuch Diſguiſes: For a Woman dreſt in a Man's Clothes will not be reſtrain'd ſo readily by that Modeſty, which is the peculiar Ornament of her Sex; and a Man dreſt in a Woman's Habit may without Fear and Shame go into Companies, where without this Diſguiſe, Shame and Fear would hinder his Admittance, and prevent his Appearing.

To

To change Habits and waſh one's Clothes, were Ceremonies uſed by the *Jews*, in order to diſpoſe them for ſome *holy Action* which required particular Purity. *Jacob*, after his Return from *Meſopotamia*, required his Houſhold to *change their Garments, and go with him to ſacrifice at Bethel* (*Gen.* xxxv. 2, 3.) *Moſes* commanded the People to diſpoſe themſelves for the Reception of the Law by purifying and waſhing of their Clothes (*Exod.* xix. 19.) On the other hand the Tearing of ones Clothes is an Expreſſion frequently uſed in Scripture as a Token of the higheſt Grief. *Reuben* was the firſt we read of, who, to denote his great Sorrow for *Joſeph*, *rent his Clothes* (*Gen.* xxxvii. 29.) *Jacob* did the like (*ver.* 34.) And *Ezra*, to expreſs the Concern and Uneaſineſs of his Mind, and the Apprehenſions he was under of the divine Diſpleaſure, upon account of the Peoples unlawful Marriages, is ſaid to *rend his Garments and his Mantle* (*Ezra* ix. 3.) that is, both his inner and upper Garment: This was alſo an Expreſſion of Indignation and holy Zeal; the *High-prieſt* rent his Clothes, thinking *our Saviour* had ſpoke Blaſphemy (*Mat.* xxvi. 65.) And ſo did the *Apoſtles* when the People intended to pay them divine Honours (*Acts* xiv. 14.)

The Garments of Mourning among the *Jews*, were chiefly Sack-cloth and Hair-cloth. The laſt ſort was the uſual Clothing of the *Prophets*, for they were continual Penitents by Profeſſion; and therefore *Zechariah* ſpeaks of the rough Garments of the falſe *Prophets*, which they alſo wore to deceive (*Zech.* xiii. 4.) *Jacob* was the firſt we read of that *put Sackcloth on his Loins*, as a token of Mourning for *Joſeph* (*Gen.* xxxvii. 34.) ſignifying thereby that ſince he had loſt his beloved Son, he looked on himſelf as reduc'd to the meaneſt and loweſt Condition of Life.

Long Hair was in great Eſteem among the *Jews*. The Hair of *Abſalom's Head* was of ſuch prodigious length, that in his flight from the Enemy, as he was riding

riding with great ſpeed under the Trees, it caught hold of one of the *Boughs*, whereby he was liſted off from his Saddle, and his *Mule* running from under him, left him hanging in the Air unable to diſengage himſelf (2 *Sam.* xviii. 9.) We are told that *when he polled the Hair of his Head, which was at every Year's end, he weighed it at two hundred Shekels* (2 Sam. xiv. 26.) which, ſome think, relate to the *Price* and not to the *Weight*. But beſides the Abſurdity of ſuppoſing that the King's Son would ſell his Hair, the very Words of the *Text* are a Confutation of this Notion; for it ſays, *He weighed the Hair of his Head*, whereas had it been ſold, the Buyer muſt have weighed the Money, even as *Abraham* did when he purchas'd the Field of *Ephron*. The *plucking off the Hair* was accounted a great Diſgrace, and for that Reaſon *Nehemiah* puniſh'd the *Jews* in this manner who had been guilty of *irregular Marriages*, thereby to put them to the greater Shame (*Nehem.* xiii. 25.)

The *Jews* wore their *Beards* very long, as we may ſee from the Example of the Ambaſſadors whom *David* ſent to the King of *Ammon*, and whom that ill-advis'd King caus'd to be ſhaved by way of Affront (2 *Sam.* x. 4.) And as the ſhaving them at any rate was accounted a great Indignity, ſo the cutting off *half* the *Beard*, which made them ſtill look more ridiculous, was a great addition to the Affront, in a Country where *Beards* were held in ſo great Veneration. The not trimming of the *Beard*, was one of the Tokens by which the *Jews* expreſs'd their Mourning. It's mentioned among other Inſtances in the Caſe of *Mephiboſheth* (2 *Sam.* xix. 24.) for the manner of the *Jews* was, and ſtill is, to cut the Hair from the Lip upwards, and what grew likewiſe on the Cheek; but what was on the Chin and ſo backwards to the Ear, that they ſuffered to grow.

CHAP.

CHAP. V.

Of ſome Jewiſh *Cuſtoms relating to Marriage.*

MArriage was look'd upon by the *Jews* as a Matter of the ſtricteſt *Obligation*. They underſtood literally and as a Precept, theſe Words uttered to our *firſt Parents*, *Be fruitful and multiply and repleniſh the Earth* (*Gen.* i. 28.) The Proſpect they had, and the continual Expectation they were in, of the Coming of the *Meſſiah*, added great Weight to this *Obligation*. Every one lived in the Hopes that this great Bleſſing ſhould attend their *Poſterity*; and therefore they thought themſelves bound to further the Expectance of him, by adding to the *Race* of *Mankind*, of whoſe Seed he was to be born, and whoſe Happineſs he was to promote, by that *Temporal Kingdom* which they look'd for upon his Appearance.

From hence it was, that *Celibacy* was eſteemed a great Reproach in *Iſrael*. For beſides that they thought none could live a *ſingle Life* without great Danger of *Sin*, they eſteemed it a Counter-acting of the *Divine Counſels* in the Promiſe, That *the Seed of the Woman ſhould bruiſe the Head of the Serpent*. It was on this Account that *Jephthah*'s Daughter deplored her *Virginity*, becauſe thereby ſhe deprived her Father of the Hopes which he might entertain from Heirs procreated by her, whereby his Name might ſurvive in *Iſrael*, and conſequently of his Expectation of having the *Meſſiah* to come of his Seed, which was the general Deſire of all the *Iſraelitiſh* Women. For the ſame Reaſon alſo *Sterility* was look'd upon among the *Jews*, as one of the greateſt Misfortunes that could befal any *Woman*, inſomuch that to have a *Child*,

Child, tho' the Woman immediately died thereupon, was accounted a leſs Affliction than to have none at all: And to this purpoſe we may obſerve, that the *Midwife* comforts *Rachel* in her Labour (even tho' ſhe knew her to be at the point of Death) in theſe Terms, *Fear not, for thou ſhalt bear this Son alſo* (*Gen.* xxxv. 17.)

From hence alſo proceeded their Exactneſs in cauſing the *Brother* of a *Husband* who died without *Iſſue*, to marry the *Widow* he left behind, and the Diſgrace that attended his refuſing ſo to do: For as the *eldeſt Son* of ſuch a Marriage became the *adopted Child* of the deceaſed, that Child and the Poſterity flowing from him, were, *fictione Juris*, look'd upon as the *real Offspring* and Heirs of the pre-deceaſed Brother. This explains the Words of *Iſaiah*, That *ſeven Women ſhould take hold of one Man, ſaying, We will eat our own Bread, and wear our own Apparel, only let us be called by thy Name to take away our Reproach* (*Iſa.* iv. 1.) And that of *Jeremiah*, *a Woman ſhall compaſs a Man* (*Jer.* xxxi. 22.) that is, Women ſhall apply themſelves to Men for Husbands. This was the Reaſon alſo, why the *Jews* commonly married very young. Virgins were ordinarily married at the Age of Puberty, that is, twelve Years complete; and hence her Husband is called *the Guide of her Youth* (*Prov.* ii. 17.) and the *Husband of her Youth* (*Joel* i. 8.)

The Marriage of *Adam* and *Eve* was the grandeſt and moſt auguſt that ever was ſolemniz'd, if we either conſider *God* as the *Perſon officiating*, and the *Witneſs*; or if we conſider the Merit and Dignity of the contracting Parties, who were the Stock of all Mankind, that ever have been or that ſhall be. By the firſt Inſtitution of Marriage it's evident that *God* gave but one *Woman* to one *Man*; and if it be a true, as it is a common Obſervation, that there are every where more Males than Females born in the World,

World, it follows that they certainly act contrary to the Laws both of *God* and *Nature*, that have more than one Wife at the same time. But tho' *God* as Supreme Lawgiver had a Power to dispense with his own Laws, and actually did so with the *Jews* for the more speedy peopling of the World, yet it's certain there is no such Toleration under the Christian Dispensation, and therefore their Example is no Rule at this Day.

The first who violated this primitive Law of Marriage was *Lamech*, who *took unto him two Wives* (*Gen.* iv. 19.) Afterwards we read that *Abraham* had *Concubines* (*Gen.* xxv. 6.) And his Practice was followed by the other Patriarchs, which at last grew to a most scandalous Excess in *Solomon*'s and *Rheoboam*'s Days. The word *Concubine* in most *Latin* Authors, and even with us at this day, signifies a Woman, who, tho' she be not married to a Man, yet lives with him as his Wife: But in the sacred Writings it is understood in another Sense. There it means a lawful Wife, but of a lower Order and of an inferior Rank to the Mistress of the Family; and therefore she had an equal Right to the Marriage-Bed, with the chief Wife; and her Issue was reputed legitimate in opposition to Bastards; but in all other Respects these *Concubines* were inferior to the primary Wife: For they had no Authority in the Family, nor any Share in Houshold Government. If they had been Servants in the Family, before they came to be *Concubines*, they continued to be so afterwards, and in the same Subjection to their Mistress as before.

The Dignity of these *primary Wives* gave their Children the Preference in the Succession, so that the Children of *Concubines* did not inherit their Fathers Fortune, except upon the failure of the Children by these more honourable Wives; and therefore it was, that the Father commonly provided for the Children by these *Concubines* in his own Life-time, by giving them

them a *Portion* of his *Cattle* and *Goods*, which the Scripture calls *Gifts*. Thus *Sarah* was *Abraham's Primary Wife*, by whom he had *Iſaac*, who was the Heir of his Wealth. But beſides her, he had *two Concubines*, namely *Hagar* and *Keturah*; by theſe he had other Children whom he diſtinguiſh'd from *Iſaac*, for it's ſaid, *he gave them Gifts, and ſent them away while he yet lived* (Gen. xxv. 5, 6.)

With reſpect to *Abraham* and *Jacob* it's obſervable, that, as they were Perſons under the more immediate Guidance of *Heaven*, their taking of *Concubines* was not properly their own Act; and therefore we are expreſly told that *Sarah* brought her Maid *Hagar* to *Abraham*, and *gave her to him to be his Wife* (*Gen.* xvi. 3.) *Jacob* alſo, upon the Motion and Perſuaſion of his Wife *Rachel*, took his Handmaid *Bilhah* to be his *Concubinary Wife* (*Gen.* xxx. 4.) as he did *Zilpah* likewiſe at the deſire of *Leah* (*ver.* 9.) It's not improbable that all theſe, *viz. Sarah*, *Rachel* and *Leah*, were moved hereto on Account of the Promiſe made concerning the *bleſſed Seed*, which was to be of *Abraham*'s Family, and which perhaps they were impatient ſhould be quickly fulfilled ſome way or other in their own time: For *God* had not yet ſignified, that this Promiſe was to receive its Accompliſhment by the Iſſue of *Sarah*, and ſo both *Abraham* and *Jacob* might be induced to think it would be accompliſhed in the Poſterity of theſe *Concubines*.

It's a matter of greater difficulty, to account for *Abraham's* Conduct in marrying his own *Siſter* (for that *Sarah* was ſuch is evident from *Gen.* xx. 12.) and for *Jacob's* in marrying of two Siſters: But we muſt conſider that this was in ſome degree neceſſary in theſe early Ages, not only becauſe of the ſmall number of Perſons then in the World, but alſo to avoid Alliances with Families that were corrupted with the Worſhip of falſe *Gods*, and to preſerve in their own

Family the Worſhip of the true *God*, of which they were the *Depoſitaries*. Beſides, there was this particular Hardſhip in *Jacob's* Caſe, that in the Matter of *Leah* he was altogether impos'd upon. The Modeſty of theſe *primitive Times* made them bring the *Bride* to the Husband's Bed *veil'd*, and without *Lights*, which made it the eaſier for *Laban* to impoſe *Leah* upon *Jacob* in place of *Rachel*, ſo that it was almoſt impoſſible for *Jacob* to diſcern his Deception herein for ſome time. That he had no deſign of having any carnal Dealing with *Leah*, is plain, for he was contracted to her Siſter *Rachel*, and in all probability, had he enjoyed her firſt, would never have had any concern with *Leah*: But having once had carnal Knowledge of *Leah*, he might be induced to think that he could not honeſtly leave her. On the other hand, her Siſter *Rachel* was all this while (bating Conſummation) his *lawful Wife*, to whom by mutual Conſent he was really married, and therefore in Juſtice could not relinquiſh her; ſo that in this *Dilemma* he was in a manner under a neceſſity of adhering to both.

We do not read of any Formalities uſed by the *Jews* in joining Man and Wife together. Mutual Conſent, and Conſummation following, was deem'd ſufficient. We ſee what kind of Treaty there was about it (*Gen.* xxxiv. 6, 12.) what the Contract (*Gen.* xxiv. 50, 51, 57.) and what the manner of ſolemnizing it (*ver.* 67.) There was indeed a previous Eſpouſal or Betrothing us'd, which was nothing elſe but a *ſolemn Promiſe of Marriage*, made by the Man and Woman each to other, at ſuch a diſtance of time as they agreed upon; which was ſometimes done by Writing, ſometimes by the Delivery of a Piece of Silver to the Bride in preſence of Witneſſes, as a Pledge of their mutual Engagements. After ſuch Eſpouſals was made (which was generally when the Parties were young) the Woman continued with her Parents ſeveral Months,

if

if not ſome Years (at leaſt till ſhe was arriv'd at the Age of *twelve*) before ſhe was brought home, and her Marriage conſummated. That this was the Practice to betroth the Bride, ſometime before the Conſummation of the Marriage, is evident from *Deut.* xx. 7. And we find that *Samſon's* Wife remain'd with her Parents a conſiderable time after Eſpouſals (*Judg.* xiv. 8.) and we are told that the *bleſſed Virgin* was viſibly with Child, before ſhe and her intended Husband came together (*Mat.* i. 18.)

If during the time betwixt the Eſpouſals and the Marriage, the Bride was guilty of any criminal Correſpondence with another Perſon, contrary to the Fidelity ſhe owed to her Bridegroom, ſhe was treated as an Adultereſs: And thus the *holy Virgin*, after ſhe was betrothed to *Joſeph*, having conceiv'd our *bleſſed Saviour*, might, according to the Rigour of the *Law*, have been puniſh'd as an Adultereſs, if the *Angel of the Lord* had not acquainted *Joſeph* with the Myſtery of the Incarnation. Now tho' this Cuſtom of Eſpouſals does not appear to have taken its Riſe from any *preceptive Obligation*, yet it is ſufficiently founded in Reaſon; for thereby the Parties contracted have ſome intermediate time to think ſeriouſly of the great Change they are going to make in their Conditions; they have Opportunities of diſcourſing more freely of their Domeſtick Affairs, and have time to implore the Bleſſing of *God* and his Protection in all the Chances of that State.

Among the *Jews*, and generally all over theſe Eaſtern Countries, Marriage was look'd upon as a ſort of Purchaſe, which the Man made of the Woman he deſir'd to marry; and therefore in contracting Marriages, as the Wife brought a Portion to the Huſband, ſo the Husband was oblig'd to give her or her Parents Money or Preſents in lieu of this Portion. This was the Caſe betwixt *Hamor* the Father of *She-*

chem, and the Sons of *Jacob* with relation to *Dinah* (*Gen.* xxxiv. 12.) and *Jacob* having no Money offered his Uncle *Laban seven Years service*, which must needs have been equivalent to a large Sum (*Gen.* xxix. 18.) *Saul* did not give his Daughter *Michal* to *David*, till after he had received a *hundred Foreskins* of the *Philistines* (1 *Sam.* xviii. 25.) *Hosea* bought his Wife at the Price of *fifteen Pieces of Silver*, and a *measure and a half of Barley* (Hos. iii. 2.)

It was customary among the *Jews* to have a chosen set of young Men (whom the *Greeks* call *Paranymphs*) to bear the Bridegroom Company at his Wedding, as also a certain number of young Women about the Bride. The young Men were generally of the Bridegroom's Relations and Acquaintance, but at *Samson's* Marriage they belong'd to his Wife's Family, and were sent probably, not so much to do him Honour at his Nuptials, as to be a Guard over him, lest he should make any disturbance, of which the *Philistines* were afraid, when they understood that he was a Man of so much Strength (*Judg.* xiv. 11.) These Companions of the *Bridegroom* and Bride are mentioned by *David* (*Psal.* xlv. 9, 14.) And in the *Song of Solomon* (*Chap.* v. 1, 8.) *John the Baptist* calls them the *Friends of the Bridegroom* (*John* iii. 29.)

The *Eastern People* were very reserv'd, not permitting the young Women at Marriages to be in the same Apartments with the Men; and therefore, as the *Men* and *Women* could not amuse themselves with one anothers Conversation, the Men did not spend their time meerly in dull *Eating* and *Drinking*; for their Custom was to propose *Questions* and *hard Problems*, by resolving of which they exercis'd the Wit and Sagacity of the Company. This we see was done at *Samson's* Marriage, where he propos'd a *Riddle* to divert his Company (*Judg.* xiv. 12.) In this Riddle some are apt to find an Exception; for, say they, the

Opposition

Oppoſition is manifeſt in the former Part of it, *Out of the eater came Meat*, that is, Food came from the Devourer, meaning the *Honey* that was in the *Carcaſe* of the *Lion's Belly* (*ver.* 8,9.) But that the Oppoſition is not ſo clear in the latter part of the Riddle, *Out of the ſtrong came forth Sweetneſs*, for, ſay they, *Weakneſs* is oppos'd to *Strength*, not *Sweetneſs*, whoſe Oppoſite is *Bitterneſs*. But as among the *Latines Homo acer*, is ſometimes us'd for a *valiant* as well as a *ſharp Man*, and that *Ovid* applies that particular Epithet to *Lions*, *Genus acre Leonum*, the *Antitheſis* of the Words will be, that Sweetneſs came from that which was eager and ſharp, *i. e. valiant* and *fierce*.

The Wedding Ceremonies commonly held *ſeven Days* for a *Maid*, and *three* for a *Widow*. *Samſon's* Wedding, we ſee, laſted *ſeven Days* (*Judg.* xiv. 17.) And of this *ſeven Days* Feaſt many Divines do underſtand that Speech of *Laban's* unto *Jacob* concerning *Leah*, *Fulfil her Week* (*Gen.* xxix. 27.) tho' others underſtand theſe Words of *a week of Years*, or *ſeven Years*, as much as to ſay, *Jacob* was to ſerve other *ſeven Years* for *Rachel* before he was to marry her. The firſt indeed ſeems to be the truer ſenſe of the Place, according to the Order of that Story; for tho' *Jacob* lived with *Laban twenty Years* (*Gen.* xxxi. 28, 41.) Yet it's plain at the end of the *fourteenth Year*, *Jacob* propos'd to part and return home. Now *Rachel* had born *Joſeph* before that time (*Gen.* xxx. 25.) and beſides ſhe had been a *barren Wife*, a good while before ſhe bore *Joſeph*, and had two Sons to *Jacob* by her Maid *Bilhah*, before ſhe conceiv'd *Joſeph*; all which could not have been, if ſhe had not been married before the end of this *ſecond ſeven Years*. Some *Criticks*, I find, are of Opinion, that the Words of St. *John*, *On the third day there was a Marriage*, &c. (John ii. 1.) ſhould be tranſlated, *On the third Day of the Marriage*, pointing at this *ſeven Days Feaſt*; and

they alledge this was the Reason, why, upon the Coming of *our Lord* and his *Apostles*, they wanted Wine, all being consum'd in the *two former Days*. After the Marriage was finish'd, the Wife might challenge *three things* from her Husband, *viz. Food*, *Apparel*, and the *Duty of Marriage* (that is the Right of the Bed) which are expres'd in *Exod.* xxi. 10. This last the *Apostle* calls *due benevolence* (1 Cor. vii. 3.)

Marriage among the *Jews* was dissolved by Divorce as well as by Death. Our *Saviour* tells us, that *Moses suffered this only because of the hardness of their heart, but from the beginning it was not so* (Mat. xix. 8.) meaning that they were accustomed to this Abuse, and to prevent greater Evils, such as *Murders*, *Adulteries*, &c. he permitted it; from whence some infer that it was in use before the *Law*; and we see that *Abraham* dismis's'd *Hagar* at the Request of *Sarah*. It appears that *Samson's Father-in-law* understood that his Daughter had been divorced, since he gave her to another (*Judg.* xv. 2.) The *Levite's Wife*, who was dishonoured at *Gibeah*, had forsaken her Husband, and never would have return'd, if he had not gone in Pursuit of her (*Judg.* xix. 2, 3.) *Solomon* speaks of a *Libertine Woman*, who had *forsaken her Husband the Director of her Youth*, *and* (by doing so contrary to her Nuptial Vows) *had forgotten the Covenant of her God* (Prov. ii. 17.) *Ezra* and *Nehemiah* oblig'd a great Number of the *Jews* to dismiss the *foreign Women*, whom they had married contrary to the *Law* (*Ezra.* x. 11, 12, 19.) But *our Saviour* has limited the Permission of *Divorce* to the single Case of *Adultery* (*Mat.* v. 31. 32.)

In treating of the *Jewish Laws* I had occasion to mention that, in *Deut.* xxiii. 1. by which a *Eunuch* is forbid *to enter into the Congregation of the Lord*, which *Commentators* generally interpret as a Prohibition for the *Israelites* to marry with such Persons: And indeed there

there is an eminent Example of the uſe of this *Phraſe* in this ſenſe (*Nehem.* xiii. 1, 2, 3.) Now tho' ſuch Marriages are uſeleſs and unprofitable for *Generation* (which the Prophet *Iſaiah* ſpeaking of *Eunuchs*, expreſſes in theſe words, *I am a dry Tree*) Yet it's poſſible ſome Women might chooſe ſuch Husbands, and therefore the Law was not altogether in vain.

The Word *Eunuch* in *Scripture* does not always ſignify one depriv'd either by *Nature* or *Art* of his *Virility*, but very often it ſignifies an *Officer* belonging to the *Prince*, and nearly employed about his Perſon, whether he be really an *Eunuch* or not. *Potiphar* in our *Tranſlation* of the *Bible*, is call'd an *Officer* of *Pharaoh* (*Gen.* xxxvii. 36.) but the learn'd in the *Hebrew* ſay, that the Word in that Language ſignifies an *Eunuch*, which we can hardly ſuppoſe to be one depriv'd of his *Virility*, ſince from the Story of *Joſeph* it appears that *Potiphar* had a Wife. According to the Cuſtom of theſe *eaſtern Countries* they generally attended upon their *Queens*, from whom they had great Truſt, and upon Proof of their Fidelity were frequently advanc'd to the higheſt Employments about the Court. And hence it came to paſs that the Title of *Eunuch* was conferr'd on any who were promoted to theſe Poſts of *Honour* and *Truſt*, even tho' they were not emaſculated. We ſee however that *Jezebel's Eunuchs* were far from being faithful to her (2 *Kings* ix. 32, 33.) which ſhews how ſuddenly *Courtiers* are wont to change with the Fortune of their Maſters. *Our Saviour* in *Mat.* xix. 12. ſpeaks of a ſort of *Eunuchs* different from thoſe who are ſo by *Nature* or *Art*, and who *have made themſelves Eunuchs for the Kingdom of Heaven*, that is to ſay, who upon ſome religious Motive have renounced Marriage, and the uſe of all carnal Pleaſures.

CHAP. VI.

Concerning some Jewish *Ceremonies relating to Funerals and Mournings.*

THE primitive Law concerning *Burials* (that is the committing of the Body to the Earth, for that is properly *interring*) seems included in these Words spoke by *God* himself, *Dust thou art, and to Dust thou shalt return* (*Gen.* iii. 19.) In which Expression this is remarkable, that Man's *Original* and his *Interment* are both join'd together, to teach us that necessary Lesson of *Humility*, and to put us in mind of that great Blessing which attends the glorified Saints in the other World, *whose vile Bodies shall be fashioned like unto the glorious Body of Christ* (*Philip.* iii. 21.) *Job* when he says, *Naked came I out of my Mother's Womb, and naked shall I return thither*, by his Mother's Womb plainly understands his Interment in the Earth: He could never mean it in a literal Sense, because thither he could never return again; besides the preceeding Verse tells us, *He fell down upon the Ground*, and then uttered these Words.

The first Instance of *Burials* we meet with in Scripture, is that of *Abraham*'s burying of *Sarah*, who bought a Field with a Cave in it, wherein he buried this beloved Wife (*Gen.* xxiii. 19.) and there he was afterwards buried himself (*Gen.* xxv. 9, 10.) In the same Sepulchre were deposited the Bodies of *Isaac* and *Rebecca*, *Jacob* and *Leah* (*Gen.* xlix. 31. and l. 13.) There was nothing particularly determined as to the Place of burying the Dead, nor was the Custom in this altogether uniform, tho' generally the Burying-

Burying-places were in the Fields, and not within Cities or Wall'd-Towns. *Rachel* was buried in the Way to *Ephrath*, that is *Bethlehem* (*Gen.* xxxv. 19.) *Moſes* was buried in a Valley (*Deut.* xxxiv. 6.) *Aaron* was buried on the Top of *Mount Hor* (*Numb.* xx. 28.) *Joſhua* on *Mount Ephraim* (*Joſh.* xxiv. 30.) The Son of the Widow of *Naim* was buried without the Gates of the City (*Luke* vii. 12.) *Lazarus*'s Grave was without the Town of *Bethany* (*John* xi. 30, 32.) *Joſeph*'s Sepulchre where *our Saviour* was laid, was in a Garden without *Jeruſalem* (*John* xix. 41.) And that the Graves of the *Jews* were without the City, is evident from *Mat.* xxvii. 52, 53. And hence we read *of Graves that appear not, and the Men that walk over them are not aware of them* (*Luke* xi. 44.) being in the Fields and High-ways. On the other hand we read that *Samuel* was buried in his own Houſe at *Ramah* (1 *Sam.* xxv. 1.) And *Joab* at his own Houſe in the Wilderneſs (1 *Kings* ii. 34.) And generally the Kings of *Judah* were buried within the City of *Jeruſalem*.

That Perſons of Diſtinction had Places ſet apart for burying themſelves and their Families, is alſo evident from 2 *Sam.* xix. 37. and 1 *Kings* xiii. 22. where theſe peculiar Repoſitories are call'd *the Graves of their Fathers, and of their Mothers.* Theſe Sepulchres the *Jews* commonly whitened, to make them more remarkable; and that People might avoid that Pollution which they contracted by touching them: And theſe are the *whited Sepulchres* to which *our Saviour* compares the *Phariſees* (*Mat.* xxiii. 27) On the other hand the poor and meaner ſort of Perſons were buried in a common and promiſcuous Place of Sepulture, which are call'd the *Graves of the common People* (*Jer.* xxvi. 23.)

They had alſo Tomb-ſtones erected upon the Burial-places of the Deceas'd, with Inſcriptions on them denoting

denoting the Perſons who were inter'd there, as we may ſee from the Monument at *Bethel*, which *Joſias* by the Inſcription diſcovered to be the Burial-place of the *Prophet*, who was ſent from *Judah* to declare againſt the Altar which *Jeroboam* had there ſet up, above *three hundred Years* before (2 *Kings* xxiii. 17.) It's ſaid, *He asked the Men of the City whoſe Inſcription it was*, that is, ſome of the old Inhabitants that eſcaped the *Aſſyrian* Captivity; for it could not be of any of the new Incomers, whom the King of *Aſſyria* had ſent thither, that he would ask this Queſtion of; theſe could give no account of the ancient Hiſtory of the *Iſraelites*; neither can we ſuppoſe that the Sepulchre it ſelf, after ſo many Years ſtanding, could have been diſtinguiſhable, had not ſome pious Perſons or other, with an Intent to perpetuate the Memory of the thing in ſucceſſive Ages, taken care to preſerve and repair it, which appears to have been the Cuſtom among the *Jews* (*Mat.* xxiii. 29.)

Beſides this Funeral Monument, there are others alſo mentioned in Scripture, ſuch as the *Pillar* which *Jacob* ſet on *Rachel*'s Grave (*Gen.* xxxv. 20.) and which continued till the latter End of *Samuel*'s Days, as appears from 1 *Sam.* x. 2. that is almoſt *ſeven hundred Years* from its firſt Erection. We find alſo the *great Stone* of *Abel* ſpoke of in 1 *Sam.* vi. 18. which was perhaps the Tomb-ſtone of that firſt Martyr. We read likewiſe of great Heaps of Stones raiſed over *Achan*'s Grave (*Joſh.* vii. 26.) and over that of the King of *Ai* (*Chap.* viii. 29.) and over that of *Abſalom* (1 *Sam.* xviii. 17.) all which were *Sepulchral Monuments* to perpetuate the Place of their Interment.

By the *Moſaical Law* a dead Body conveyed a legal Pollution to every thing that touched it, even to the very Houſe and Furniture, which continued *ſeven Days* (*Numb.* xix. 14, 15, 16.) And this was the Reaſon why the *Prieſts*, becauſe of their daily Miniſtrations in

in *holy things*, were forbidden to aſſiſt at any Funerals, but thoſe of their near Kinsfolk; nay the very dead Bones, tho' they had lain ever ſo long in the Grave, if digged up, conveyed a Pollution to any they touched; and this was the Reaſon why *Joſiah* cauſed the Bones of the *falſe Prieſts* to be burnt upon the Altar at *Bethel* (2 *Chron.* xxxiv. 5.) to the Intent that theſe Altars being thus polluted, might be had in the greater Deteſtation.

After a Man's Death and before his Burial, the following Ceremonies were uſed by the *Jews*. *Firſt*, The neareſt of Kin cloſed the Eyes of the Deceaſed; and thus *God* comforts *Jacob* when he took his Journey into *Egypt*, that Joſeph *ſhould put his Hands upon his Eyes* (Gen. xlvi. 4.) *Secondly*, They waſh'd the dead Body: And thus when *Tabitha* died, it's ſaid, *They waſhed her Body and laid it in an upper Room* (Acts ix. 37.) *Thirdly*, They covered the Face with a Napkin, and wrapped the whole Body round with a Piece of Cloth, from the Neck to the Feet, and ſo bound it up entirely. This was the Reaſon why our *Saviour*, when he had raiſed up *Lazarus* from the dead, ordered his Apoſtles to looſe and unbind him (*John* xi. 44.) becauſe till this was done he could not walk. *Fourthly*, They embalmed the Bodies of Perſons of Diſtinction with *Aromatick* Spices. This they learn'd from the *Egyptians*, and in this manner was *Jacob* embalm'd (*Gen.* l. 2.) and afterwards his Son *Joſeph* (*ver.* 26.) The doing of this, it ſeems, requir'd great Skill in chooſing out the beſt Herbs, Drugs, Ointments, and Spices; and therefore it is ſaid to be the Work of the Phyſicians (*ver.* 2.) in the doing of this a conſiderable Time was ſpent; *Moſes* mentions *forty Days being fulfill'd in the embalming of* Jacob (ver. 3.) Something like to this Embalming was done with the Body of our *Saviour*; for it's ſaid, that Nicodemus *brought a Mixture of Myrrh and Aloes about a hundred*

hundred Pound Weight, and wound his Body in Linen Clothes with the Spices, as the manner of the Jews *was to bury* (John xix. 39, 40.)

Beſides the Cuſtom of *embalming* Perſons of Diſtinction, they commonly uſed *great Burnings* for their Kings, made up of Heaps of all ſorts of *Aromaticks*, of which they made a Bonfire, as a triumphant *Farewell* to the Deceaſed. In theſe they were wont to burn their *Bowels*, their *Clothes*, *Armour*, and other things belonging to the Deceaſed. Thus it's ſaid of *Aſa*, that *they made a very great Burning for him* (2 Chron. xvi. 14.) which could not be meant of his Corps in the Fire, for in the ſame Verſe it's ſaid, *They buried him in his own Sepulchre.* This was alſo done at the Funeral of *Zedekiah* (*Jer.* xxxiv. 5.) And it was very probably one Reaſon why at the Death of *Jehoram*, the People, it's ſaid, *made no Burning for him like the Burning of his Fathers* (2 Chron. xxi. 19.) becauſe his Bowels being ulcerated by his Sickneſs, they fell out, and to prevent the Stench were immediately interr'd or otherwiſe diſpos'd of; ſo that they could not well be burnt in this pompous Manner after his Death; tho' as he was a *wicked* King, this Ceremony might poſſibly have been omitted on that Account alſo.

The Burning of dead Bodies in Funeral Piles was a Cuſtom much us'd among the *Greeks* and *Romans*, upon which occaſion they threw *Frankincenſe*, *Myrrh*, *Caſſia* and other fragrant things into the Fire; and this in ſuch Abundance, that *Pliny* repreſents it as a piece of Profaneneſs, to beſtow ſuch Heaps of *Frankincenſe* upon a dead Body, when they offered it ſo ſparingly to their *Gods*. And tho' the *Jews* might poſſibly learn from them the laſt-mentioned Cuſtom of burning the *Bowels*, *Armour*, and other things belonging to their *Kings* in Piles of *odoriferous Spices*, yet they very rarely, and only for particular reaſons,

burnt

burnt the dead Bodies themſelves. We are told indeed, That *the People of* Jabeſh-Gilead *took the Bodies of* Saul *and his Sons* (from the Place where the *Philiſtines* had hung them up) *and came to* Jabeſh *and burnt them there* (1 *Sam.* xxxi. 12.) but by this time their Bodies were ſo dried and corrupted, that they were not fit to be embalmed; or perhaps they were apprehenſive that if they ſhould embalm them, and ſo bury them, the People of *Bethſhan* might at one time or other come and dig them up, and fix them a ſecond time againſt their Walls; and therefore the *Jabeſhites* might think it more adviſable to recede from their common Practice, and for the greater Security to imitate the *Heathen* in this Particular. *Amos* alſo ſpeaks of the Burning of Bodies (*Chap.* vi. 10.) but we may perceive from the Words themſelves, and from the *Context*, that this was in the time of a great *Peſtilence*, not only when there were few to bury the Dead, but when it was unſafe to go abroad and perform the funeral Rites by *Interment*; in which Caſe the *Burning* was certainly the beſt Expedient.

Since I have mentioned the Cuſtom of Embalming the Dead, I ſhall likewiſe take notice (tho' it does not ſo properly fall under the preſent Title) of a common Cuſtom among the *Jews*, of applying Oil to the Sick, as an ordinary Medicine to heal their Diſeaſes; on which Account and in Compliance with this Cuſtom, the *Apoſtles* in working Cures often us'd the ſame Application. Thus, when the *Twelve* were ſent forth by our *Lord*, they anointed with Oil many that were Sick, and healed them (*Mark* vi. 7, 13.) Not that the Oil had any natural Force to produce that Effect, but was us'd by the *Apoſtles* partly to comply with the Cuſtom of the Times, and partly to be a Symbol or Sign of a miraculous Cure. For that the Virtue which attended the Unction us'd by the *Apoſtles* was Supernatural, is plain from hence, that the ſame

ſame Means, which at other times were at beſt but of doubtful Succeſs, produced always a certain Cure when applied by them.

The *Jews* ſhewed a great Regard for the *Burial* of their *Dead*; to be depriv'd of it was thought to be one of the greateſt Diſhonours that could be done to any Man: And therefore in *Scripture* it is reckoned one of the *Calamities* that ſhould befal the *wicked* (*Eccleſ.* vi. 3.) In all Nations there was generally ſo much Humanity as not to hinder their Enemies from burying their *Dead*. The People of *Gaza* allowed *Samſon*'s Relations to come and take away his Body (*Judg.* xvi. 31.) tho' one would have thought that this laſt Slaughter which he made among them, might have provok'd them to ſome Acts of Outrage even upon his *dead Body*. But as he ſtood alone in what he did, none of the *Iſraelites* joining with him in his Enterprizes, they might poſſibly be apprehenſive, that, if they denied him *Burial*, the *God* of *Iſrael* who had given him ſuch extraordinary Strength in his Life-time, would not fail to take Vengeance on them in that Caſe, and therefore they were deſirous, it may be, to get quit of his Body (as afterwards they were of the *Ark*) and glad perhaps that any ſhould remove ſuch a formidable Object out of their Sight. *Jeremiah* propheſied of *Jehoiakim*, that he ſhould be buried *with the Burial of an Aſs* (*Jer.* xxii. 19.) meaning, that he ſhould not be buried at all, but caſt forth beyond the Gates of *Jeruſalem*, expos'd to the Air and Putrefaction above ground, as Beaſts are, which is more plainly expreſſed afterwards, by telling us, that *his Body ſhould be caſt out in the Day to the heat, and in the Night to the froſt* (*Jer.* xxxvi. 30.)

Some do advance, that the Cuſtom of having *muſical Inſtruments* at their *Funerals*, crept in among the *Jews* only in latter Ages, from the Rites and Ceremonies

remonies of the *Gentiles*, and that in the *Old Teſtament* there is no veſtige of any ſuch Solemnity: But this, I think, is not true; for it's ſaid that King *Joſiah*'s Death was lamented by *all the ſinging Men and the ſinging Women* (2 *Chron.* xxxv. 25.) And we read of the *Mourning Women* (*Jer.* ix. 17.) and the *Mourners that go about the Streets* (*Eccleſ.* xii. 5.) who are immediately ſubjoin'd to the Notice he takes of *Man's going to his long home*. Theſe with their Minſtrels and Pipes made a doleful Sound at *Funerals*. And perhaps to this *mournful Muſick*, on ſuch Occaſions, theſe Words of the *Prophet* refer, *My heart ſhall ſound like Pipes* (*Jer.* xlviii. 36.) In the *New Teſtament* we have indeed a more direct Inſtance of this Cuſtom in the Caſe of *Jairus*'s Daughter (*Mat.* ix. 23.)

A *Funeral Feaſt* commonly ſucceeded the *Jewiſh* Burials. Thus after *Abner*'s Funerals were over, *the People came to David to eat meat with him*, tho' they could not perſuade him to do ſo (2 *Sam.* iii. 35.) He was the *chief Mourner*, and probably had invited them to this *Banquet*. Of this *Jeremiah* ſpeaks (*Chap.* xvi. 7.) where he calls it the *Cup of Conſolation, which they drank for their Father or their Mother*; and accordingly the Place where this *funeral Entertainment* was made, is called in the next Verſe the *Houſe of Feaſting*. *Hoſea* calls it the *Bread of Mourners*, *Hoſ.* ix. 4.

The uſual Tokens of Mourning, by which the *Jews* expreſſed their Grief and Concern for the Death of their Friends and Relations, were by *rending their Garments*, and *putting on of Sackcloth* (*Gen.* xxxvii. 34.) *Sprinkling Duſt on their Heads, wearing of mourning Apparel* (2 *Sam.* xiv. 2.) and *covering the Face and the Head* (2 *Sam.* xix. 4.) They were in uſe alſo in Times of *publick Mourning* to go up to the Roofs or Platforms of their Houſes, there to bewail their Misfortunes, whence are theſe Expreſſions mentioned in *Iſaiah* xv. 3. and xxii. 1.

There

There was anciently a peculiar Space of Time allotted for lamenting the Deceaſed, which they called *the Days of Mourning* (*Gen.* xxvii. 41. and l. 4.) Thus the *Egyptians*, who had a great regard for the Patriarch *Jacob*, lamented his Death *threeſcore and ten days* (*Gen.* l. 3.) The *Iſraelites* wept for *Moſes* in the Plains of *Moab thirty days* (*Deut.* xxxiv. 8) Afterwards among the *Jews* the *Funeral Mourning* was generally confin'd to *ſeven Days*; and ſo we ſee that, beſides the Mourning for *Jacob* in *Egypt*, *Joſeph* and his *Company* ſet apart *ſeven Days* to mourn for his Father, when they came near to *Jordan* with his Corps (*Gen.* l. 10.) We read no where of any *general Mourning* that was for *Saul* and his *Sons*, who died in Battle; but the National Troubles which followed upon his Death, might perhaps be an Obſtruction to this: *David* indeed and his Men, upon hearing the News of their Death, mourned and wept for them until Even (2 *Sam.* i. 12.) And the Men of *Jabeſh-gilead faſted for them ſeven Days* (1 *Sam.* xxxi. 13.) which muſt not be underſtood in a ſtrict Senſe, as if they eat nothing all that time, but that they lived very abſtemiouſly, eat little, and that ſeldom, uſing a low and ſpare Diet, and drinking Water only.

How long *Widows* mourn'd for their *Husbands*, is no where told us in *Scripture*, but we find it's ſaid of *Bathſheba*, that *when ſhe heard that* Uriah *her Husband was dead, ſhe mourned for him* (2 Sam. xi. 26.) which could neither be long (for *David* took her to cover his Adultery) nor very ſincere, conſidering the Reaſon there is to apply to her the Words of *Lucan*,

——— *Lacrymas non ſponte cadentes*
Effudit, gemituſque expreſſit Pectore Cælo.

The *Jews* paid a greater or leſſer Degree of Honour to their *Kings* after their Death, according to the

the Merits of their Actions when they were alive. Upon the Death of their Princes, who had diſtinguiſh'd themſelves in *Arms*, or who, by any *religious Actions*, or by promoting of *Civil Arts*, had merited well of their Country, they were uſed to make *Lamentations* or *Mournful Songs* for them: By an Expreſſion in 2 *Chron* xxxv. 25. *Behold, they are written in the Lamentations*, one may infer that they had certain Collections of this kind of Compoſition. The Author of the Book of *Samuel* has preſerv'd thoſe which *David* made upon the Death of *Saul* and *Jonathan*, of *Abner* and *Abſalom*; but we have no Remains of the *mournful Poem*, which *Jeremiah* made upon the immature Death of good King *Joſiah*, mentioned in the Place laſt-cited, which is a Loſs the more to be deplored, becauſe in all probability it was a Maſter-piece in its kind, ſince never was there an Author more deeply affected with his Subject, or more capable of carrying it through all the *tender Sentiments* of Sorrow and Compaſſion, than he was.

I deſigned to have concluded this Work with a Chapter concerning the *Jewiſh* Weights and Meaſures, but as many of our *Bibles* printed of late Years, contain in the end of the *Old Teſtament*, Tables by which theſe are reduced to our preſent Standard, I judg'd it might be of leſs uſe to the Reader; and therefore ſhall conclude with my hearty Prayer, that the good Purpoſes which this Work is deſign'd to ſubſerve, may be promoted by it.

The End of the Second and Laſt Volume.

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FINIS.

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